Miscellanies

O.M.O. W.O. T.S.

MORAL SUBJECTS.

the Spleen,

rains Despair,

Covetoulne/:

Eagerness of Desire

The Second Partenniago 9

By Feremy Collier, M. A.

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morer to deadline them that here are no

READER.

Eafily foresee some People will be dise light with the Freedom of these Papers and think themselves treated with Litale Ceremony; But unless they can a arm their presended Adversary, and combit Anguments I would defire them by all me to Smother their Resentments : For a the World is, to appear in defence turn Advocate for the Devil, looks like an untoward fort of an Employment. However to sweeten this Humour as much as may be, they may please to consider that there was no good to be done in this Case without plain Dealing: This Malady of all others must be well examened, otherwise it's in vain to expect a cure. Tis to no purpose to declaim in general against a Proud Man, and to give him a great many hard Names; for unless you point directly upon his Vice, distinguish its Nature, and discover the Weakness of that which he builds upon, every one will be fure to avoid the Charge, and parry against the Application. Farther, to abate their Censure I think it not improper improper to acquaint them that here are no particular Characters attempted, nor is there the least Intention to provoke or expose any Person Living. Besides when a Piece like this is drawn from so many different Faces; the mixing of Features and Complexions, will keep the Originals from being discover'd. In short, the Design of this small Discourse is only to make Men more useful and acceptable to Society, and more easy to themselves than they generally are: And that those who over-top their Neighbours upon any considerable Account; may manage their Advantage with that Modesty and good Humour, that none may have any just Occasion to wish them less.

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OF

FAME.

IN A

DIALOGUE

BETWEEN

Philalethes and Philotimus.

Philal. Our Servant. I'm afraid I may disoblige your Business: You seem to sit in a Posture of

Thinking:

Amilia

Philot. I am so: And without more Ceremony for that Reason am glad to see you: For 'ris in your Power to assist me in the Argument I am upon.

Philal. I dare not fay so. But pray what

is it:

Philos. I was confidering the Shortness of Life, and what ill Husbands we are of so slender

slender a Fortune. We manage at that rate of Sluggishness and Neglect, as if we had a thousand Years for Leisure and Improvement. The greater Part enter only like Mister, to fill the Stage. Sure they think themselves born to shew their Insignificancy: Why else do they make the Voyage of Life to so little Purpose, and spend their Taper in smoke and smother?

Philal. Look you! All Metals will not shine alike. Besides, the Generality want opportunity to brighten and burnish. They are disabled by Labour and Indigence, and cannot distinguish themselves with that Ad-

vantage you seem to expect.

Philot. However if they would put on, they might be remarkable in their own way. Glow-worms will shine though under a Hedg; and when the Wine is generous the least drop will sparkle. But, like Beggars, People are willing to dissemble their Ability, and charge their Sloth upon their Impotence: Whereas if they would rowle their Spirits, and awaken their Vigour, they might probably in a short time command the Force of Nature, reduce their Business to the Art of Clock-work, and make it strike of its own accord. For if you observe, the Drudging part of Life is chiefly owing to Clumsiness and Ignorance; which either wants proper Tools, or Skill to use them.

them. But this is not all: For in my Opimion the Credit of the Improvement would exceed the Convenience.

Philal. If every Body did their Best, and strain'd to the Extent of possibility, I grant you Things, and Perfors, would be really valuable; and Admiration an Argument of Worth: But now, confidering the Degeneracy of Mankind, the common Cty lignifies not much. If a Man does well, let him think so, and reward himself. To creep after Applause, is a servile and precarious Satisfaction: I enruch but . Haft field bille mente

Philot. Without Reflection; those who despise Fame seldom deserve it. We are apt to undervalue the Purchase we cannot reach, to conceal our Poverty the better.

Philal. What if tis held too high, or I don't need it; Is it any harm to fay so?

Philot. It argues a Tincture of Conceit; for we cannot lessen the common Opinion, without preferring our own.

Philal. You know I am not fingular; but if I were, I might modestly enough appeal from Numbers to Reason; for there the Cause must be tryed at last.

Philot. I am willing to cast it upon that Iffue. And to my Thinking the general Defire of Fame, if we had nothing more fort, proves it reasonable. People of all Conditions have a Regard for publick Esteem, and and

are willing to be remember'd as long, to as much advantage as may be: Now No ture does not use to spread an inclination so wide but for fignificant Purpoles. It feems to be given for an Incirement to Industry, 2 Ferment thrown into the Blood to work it up to Action. It reconciles Men to Labour and Hazard, supports their Constancy, and helps them to shake off Stoth and Despair. And as there are few unaffected with it in fome measure, so it takes the firmest hold of generous Minds. 'Tis a Spark which kindles upon the best Fuel, and burns brightest in the bravest Breast. Wealth and Pleasure are vulgar Aims, but 'tis Glory which is the Ambition of a Hero. And when Honour has once gained the Affections, they fourn to admit a Rival. Ease, and Luxury, and Love and all, must give way to the Favorite Defire. The Man is not to be engaged by any Diversions, excepting those which second his Passion, and serve him in his Design. And it must be granted the World has not been a little obliged this way: The famous Generals, Historians, Poets, and Painters of Antiquity, whence were they produced but from this generous Principle: This was the Passion that pushed on Themistocles and Brufidas, that raised the Stile of Thursdides; that formed the Greatness of Philip and Alexander. This is that which gives the Heart and

and the Head their last Improvements tharpens the Invention, and the Sword; and shews us all the Wonders of Art, of Conduct, and Courage. Had it not been for this noble Ardour. Men would have stop'd at bare Convenience: The Growth of Science and Ingentity had been check'd, and Life not graced with so much Ornament and Magnificence. The Rhedian Colossus had been lost; the Carian Mansistem, and the Egyptian Pyramids unbuilt. Now why a Quality thus beneficial may not be cherished and admired, is past my Understanding.

Philal Afrer Vall your magnifying of Eame, I'm atraid rwill not hold up to your Standard. Tis a rich Soil I grant you, but oftener cover'd with Weeds than Grain. You say it produces Heroes; so much the worfe. Twis well if there were fewer of them: For/I scarcely ever heard of any, cxcepting Herente sbut did more Mischief than Good. These overgrown Mortals commondy use their will with their Right hand, and their Reason with their Left. Their Pride is their Title, and their Power puts them in Possession. Their Pomp is furnished from -Rapine, and their Scarlet dyed with human Blood. To drive Justice, and Peace, and Plenty before them, is a noble Victory; and the progress of Violence goes for Extent of Empire.

Empire. To mention fome of your own Instances: Pray how did Philip's glorious Humour discover it self? Why mostly by debauching, outraging, and murthering his Neighbours. 'Tis true, the Man was brave; and had been severely handled by shewing it. He had fought himself almost to the Stumps, but still he went on: And had rather have neither Limbs, nor Senses, than Greece should have any Liberty. And am I to admire a Man because he will use himfelf ill, to use me worse? And as for Alexander, what extent of Country did he Ravage, and how many Thousands were sal crificed to his Caprice? What Famine, what Inundation, what Plague, could keep pace with him? Did he not burn the Capital of an Empire in a Frolick? If his Power had been equal to his Ambition, God could scarcely have made the World faster than he would have destroyed it. If Wrecks, and Ruins, and Desolations of Kingdoms, are marks of Greatness; Why don't we worship a Tempest, and erect a Statue for the Plague A Panegyrick upon an Earthquake is every jot as reasonable, as upon such Conquelts as these. As for the active and presfing Industry of these Men, and the Hardships they submit to; what is it, in plain English, but indefatigable Iil-nature, and laborious Malice: And are we in love with

a Wolf for his diligence, or a Highway-man for being on the Road late, and in bad weather? But they have Courage too. What, then & Courage, when 'tis only a Second to Injustice, and falls on without Provocation, is a Disadvantage to a Charactery Is a Tyger to be courted for its Fierceness? Does the Strength of a Poylon make it the more Glorious: Or is a Fire to be commended for being so bold as to burn a House down? If you say they hazard their Persons, let them take what follows; that will not mend the matter, unless their Quarrel was more defensible. He that will venture the cutting his own Throat rather than not cut mine, shall ne're be a Hero of my making, I promise you. In a word; This thirst after Glory often transports Men into very dangerous Excesses, and makes them the Bane of the Age they live in. Tis true, it helps to keep the World from being over-stock'd, and if that be a Credit let them make their most on't, Your Improvement of Arts and Sciences I grant deserves Commendation, provided they were laboured to oblige the World. But if Men beat their Brains only to be talk'd of; I think their Skill can hardly exceed their Vanity, And as for those magnificent Structures you mentioned, I conceive them but small Additions to Those who built them. For what Connexion is there B 4

there between a great heap of Stones, and a great Man: Or how can you infer the one from the other:

Philot. Certainly such a stupendous Pile bespeaks the Power of him that raised it.

Philal. Yes. It proves a Prince had Men and Money in abundance; and is that such a Wonder!

Philot. I thought the Nobleness and Curiosity of the Work had proved something more.

Philal. It does so. But the Credit of that does not belong to the Monarch, but the Mason.

Philot. However the Prince has the Name on't. Now methinks 'tis a glorious Privilege to have one's Memory honorably handed down to after Ages; and to Rand upon Record to the latest periods of Time. To be contented with Three or Fourscore years of Breath, looks like a vulgar Satisfaction.

Philal. As much Breath as you please: But pray let it come from my own Lungs, not from the Trumpet of Fame, for that's

too thin to live on.

Philot. 'Tis Life at second hand, and in some degree preserable to the first; because tis freer from Envy, and lasts longer into the bargain.

Philal. A Man is longer Dead than Living 5 therefore it seems he had better be the the first. This Logick won't do. And as for your second hand Living, before you depend too much upon it, you would do well to try it in a parallel Instance.

Philot. How is that?

Philal. Why by fecond hand Eating and Drinking, or doing it by Proxy. Be not surprized, the Cales are plainly alike: For it another Man's Talking can give me a Sort of Life, why not his Eating too, especially when 'tis done upon my Account? Now if you please I will act for you in this later Business, and then see how you will thrive upon the Representation.

Philot. Well! When you have faid all, I would not have my Name thrown into my Coffin, if I could help it. Oblivion methinks looks like Annihilation: And not

be Tulk'd of, is almost not to Be.

Philal. Your Wame! A Chimerical Advantage! I'm forry you are so solicitous to immortalize a Sound. What is Cesar the better for our knowing he was called so! Was it worth his while to charge in Fifty Battles, only to leave a few Letters of the Alphabet behind him!

- Si decora novimus vocabula,

Num scire consumptos datur?

A Name is but a weak Representation: And if the Piece was never so well finished, what signifies that which is never seen:

Philot.

Philat. You mean by him for whom it was drawn?

philal. Yes. For supposing a Man's Memory never so honorably treated at Japan, if he was not to come there, nor receive intelligence of the Respect, what could he make on't? Such an unknown Ceremony would signify just as much as Adoration to a Statue: He that is insensible of the Fact, must be insensible of the Pleasure.

Philot. Why cannot the Presumption of what is done give him some Satisfaction?

Philal. The Certainty of such an Advantage cannot be reasonably presumed. Many a one dyes and makes a large Provision for his Memory, and leaves it very rich in Tombstones, Pictures, Records, and such other Chattels of Reputation: But he is no sooner gone, but comes a Fire, a Deluge, or an Earthquake, sweeps away all the Distinctions of Condition, and buries the Great and Small in a common Obscurity. Now the Concern, for fear of such an Accident, must spoil the Pleasure of your Presumption. Besides, take Things at the best, you must expect your Memory will be much confined, and as it were banished from the greater part of the World. You are absolutely lost to all the Ages before you. And as for the rest, if you were a Prince, you would be farther unknown than known; which

which makes your Obscurity greater than your Renown. What tribute of Honour had the four Empires from China, or America? How many Nations have there been which never so much as heard of the Roman Name? Alass what can a private Man expect at this rate? What a slender Portion! must fall to his Share, and that without Security ? The Customs of his Country may be changed, the Notions of Honour renversed, and the Language which should commend him worn out. Thus the conquering Goths altered the State of Things, defaced the Monuments of Antiquity, rifled the Living and the Dead, and suffered no Marks of Greatness but their own. harful

philot. These Casualties must be ventured; what may be, may be otherwise. Let us overshoot the Grave as far as we can, and make the most of our Materials.

Philal. What are those?

Philot. They are those Advantages of Person, Fortune, or Improvement, which every one values himself most upon.

Philal. Let's see then how durable and shining they are, Now take them in general, and you'll find them no more than some little Progress in Art, some Smatterings in Science, some Pretensions in Figure and Station; something remarkable it may be in Eating, Dressing, or Diversions. These

These are the Qualities they strive to excel in; and this oftentimes is the true Inventory of their Glory. And can they think it worth their while to be remember'd by such Tokens as these? I'm sorry they think their Understandings will be no better improved by Dying.

Philot. After all, there must be something more in the Matter: For every one is striving to fortify against the Assaults of Time. You see Artificers, Men of Learning and Fortune, get their Names wrought into their works, and Estates, as far as they can: And for this reason the Bulk of the Inheritance is cast upon a single Person.

Inheritance is cast upon a single Person.

Philal. The Vanity of some Parents makes them unnatural, and act as if they were of kin to none but the Eldest Son. Tis true, their Project of perpetuating is common and antient too. The scripture (Psal. 49.) mentions some who called their Lands after their own Names, out of the same sanctiful Prospect: But mark what follows, This is their Poolishness, and yet their Posterity praise their Saying; that is, they did as Foolishly too. Not that it a Folly for a Man to leave his Name upon his Estate: But to imagine that this Provision will do him any service when he is Dead, There is the Weakness. People may talk what they please

please of Titles for ever, and Fees Simple; but to speak properly, there is none a Tenant longer than for Life. If this be not

Law, 'tis Sense, and that is as good.

To come closer. When People Dye, 'tis either very Well, or very Ill with them. If they miscarry they will take but little Pleafure in the Ceremony and Civilities of the Living. Then they will understand themselves too well to be flattered. Pray what would the Respect of the Company signify to a Man stretched upon the Rack? Alass! He is not to be relieved with such Fooleries. All the Homage and Rhetorick in the World can ne're perswade him out of his Misery. He that is contemn'd by the Wife, and punish'd by the Mighty; what comfort can he receive by the Applause of the Little and Infignificant? The Acclamations of an Infant, or a Parrot, would be a slender Satisfaction to one that lay bleeding under the Sentence of his Prince; that was degraded and stigmatiz'd, tortured with pain and ignominy. Now this is the Fate of those who raise themselves upon the ruins of Conscience, wrest their Figure from Law and Justice, and seize a Greatness God never meant them. And as for those who land on the right fide of the shore; they will have much bigger Company, much better Entertainment, than this World affords. They 11 They'll leave their childish Fancies behind them, out-grow the Stature of mortal Defires, and scorn those little Amusements which pleased them here. All this is said on supposition that departed Spirits have the knowledg of human Affairs, which is not very probable. The other World, and this, seem too far asunder to be within Hearing. And for the Liberty of returning incognito, I believe 'tis no common Privilege. When we are once dead, in all likelihood the Scene of this World is wholly withdrawn: And that we either have not the Curiosity, or the Power, to recover it.

Philot. I must repeat, that this Earnestness for recommending the Memory to
Posterity, is an unexstinguishable Desire. It
governs in all Places, Times, and Conditions. And to think a little Philosophy can
check the force and damm up the current of
Nature, is a fanciful Undertaking. You
might as good attempt to lay a Storm by
Reasoning, and stop a Sea-Breach by proving the Water gets nothing by overslowing.

Philal. There are several Diseases as universal as the Desire you mention, and as much fixed in the Constitution; but because they are natural, it seems we must not go about to cure them.

Philot.

Philot. One Word and I have done. I say then, To baffle the Expectations of Fame is to discourage Desert. It strikes Industry almost dead, damps the Spirits, and makes the Pulse beat lazily. If your Maxims should take Place, Mens Understandings would grow downwards; their Courage and Capacity shrink up; and a little time would return us into the unpolish'd Ignorance of the first Ages.

Philal. No. Present Necessity, and Convenience, would prevent that Consequence. And to silence your Fears more effectually, there are a great many other Motives to

Merit still remaining.

A Man may affect an Excellency for the sake of Improvement; for the Satisfaction of Significancy. He may do it to excite an Emulation in others, to oblige his Posterity, to serve his Country; and to furnish out Life to the best Advantage. Discoveries of Truth, Defence of Justice, Examples of Courage, and such other distinguishing Qualities, are allowed to entertain the Owner, and reward him for the Expence of the Practice. We may please our selves by considering that our good Deeds will survive us; and that the World is, and is likely to be, the better for our coming into it.

And if this will not satisfy you, as indeed it ought not, you may carry your Ambition

to a nobler Height. I say, to a nobler Height; for I cannot help reminding you that the Opinion of poor Mortals signifies not much. They pronounce upon imperfect Views, shoot their Bolt at random; and want either Strength or Steadiness to hit the Mark. Their Partialities spoil their Judgment, and make them Praise and Cenfure without Reason or Measure. Like some Spectators in a Play, they are apt to Laugh and Admire in the wrong Place: To commend a Man for his Follies and his Faults; or for that which is not properly his own. But to speak familiarly, There are great People in the other World: For Rank, for Merit, and Sufficiency, extreamly valuable. The Respect of These I confess is worth the Working for. Their Commendation is a Title indeed; enough to affect the most mortified Humility. But if we expect this Hononr, we must Live as it were under their Observation; and govern our Behaviour by their Maxims. Taking this for a Rule, That with them, there is no being Great, and good for Nothing; no Possesfing without Purchase; and nothing current, but Honesty and Virtue. Good night.

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red, Addor the I we ten. Shall say nothing concerning the Theory of Musick: Those who have a mind to inform themselves about it, may consult Boethins, Glareanus, Galtruchius, and others, who have written upon this Subject. My Business shall only be to touch a little upon the Antiquity, the Reputation, and the Force of this Science. The Antiquity of Musick reaches beyond the Flood: Jubal, Noah's Brother, is said to be Father, or first Teacher, of those who handled the Harp, and the Organ. And how far a Genius which lay that way might improve his Invention, in Seven or Eight hundred years of Life and Vigour, is not easy to imagine. So that for ought we know, an Antediluvian Air might as far exceed all the later Performances of Greece and Italy, as that World is supposed to have done the present. And how much foever This, as well as other entertaining Arts, might suffer by the Flood, by the Shortness of Life, and the Necessity

of Labour; it was not long before it emerged again: As we may learn from the Song of Moses, and the Timbrel of Miriam. likewise, who is supposed no less Antient than the other, mentions several Sorts of Musical Instruments, (Cap. 21.) And which is observable, neither of these Divine Authors speak of them as Things newly inven-As for the Heathen, They did not forget to divert themselves this way in those earlier Ages & Linus, and Amphion, and Orpheus, and Chiron, who all lived before the Trojan War, were famous Musicians in their Times. I Some of thele Heroes were at the Head of the Argonautick Expedition. therefore I cannot fee why the welch Harp, if it was Dubbed, might not make as honourable a Knighthood as the Golden Fleece; especially since they would have Apollo for the sovereign of their Order. To come a little Lowers Hamer brings in Achilles relieving his Melancholy with his Lute. And Tully rells us, that the Antient Grecians, the most polithed Nation at that time, did not think a Gentleman well Bred; unless he could perform his part at a Confort of Mulick. Insomuch that Themistocles, though otherwise a great Person, was taxed for being desec-tive in this Accomplishment. Tis true, he turn'd off the Censure with a rough fort of a Jest. He knew how to take a Town, he said;

said; but as for Thrumming upon a Fiddle, he left it to such Finical Sparks as they were. Musick was antiently used in the best Company, and upon the greatest Occasions. Twas the Entertainment of People of Quality: It bore a part in the Magnificence of Triumphs, and in the Solemnities of Religion. The Heathen Liturgy consisted partly in Hymns, and their Sacrifices were offer'd up with Musick, as Plutarch informs us: The Jewish service, though with a proper diversity, was likewise thus regulated. And by the Scripture-Descriptions seems to be performed with that Exquisiteness, as if nothing but the New Jerusalem could reach the Harmony of the Old. The best Poets thought this Entertainment great enough for the Elysian Fields. And St. John has brought it into Heaven, or into the Millennial Paradifiacal Earth, which is next to it. (Rev. 14.) Indeed Musick, when rightly order'd, cannot be prefer'd too much. For it recreates and exalts the Mind at the same time. It composes the Passions, affords a strong Pleasure, and excites a Nobleness of Thought. But of this more afterwards.

The Manner of the Conveyance of Sounds, which is as it were the Basis of Musick, is unintelligible. For what can be more Strange, than that the rubbing of a

little Hair and Cat-gut together, should make fuch a mighty Alteration in a Man that sits at a Distance: But this Wonder of Perception is not peculiar to the Ear: For the Operations of all the senses are in some respect incomprehenfible. The Sense of Hearing, as well as that of Sight, seems to be of a Superior Order to the rest. It commands a Satistaction at a greater Distance, strikes a finer Stroke, and makes a single Object divide it self without Lessening. For Instance: A Min may fee the Light of a Candle, and hear a Voice or Instrument, as well if there be Ten in the Room, as if he was there alone. The Stream of Sounds, though cut into feveral Rivulets, comes as full to the Ear as if it had but one Chanel to feed. The Tafte and Touch are, if one may fay so, more narrow Spirited. They engrois an Object to themselves, and won't let the Company thare with them. They take faster Hold 'tis true, but then they do not Salute fo Ceremoniously. They are, comparatively, a fort of Robust, Peasantly Senses. And those who indulge them are, in reality, of the lowest Rank of Mankind. The Force of Musick is more wonderful than the Conveyance. How strangely does it awaken the Mind? It infuses an unexpected Vigour, makes the Impression agreable and sprightly, and feems to furnish a new Capacity, as

well as a new Opportunity of Satisfaction. It Raises, and Falls, and Counterchanges the Passions at an unaccountable Rate. It Charms and Transports, Kuffles and Eecalms, and Governs with an almost arbitrary Authority. There is scarcely any Constitution so heavy, or any Reason so well fortified, as to be abiblutely proof against it. Ulysses, as much a Hero as he was, durst not trust himself with the syrens Voices. He knew, if he had not waxed up his Ears, they would quickly have spoiled his Philosophy. I believe the softer Musick may be the more irresistible of the two; because the Soul has a fort of Generosity in it, which loves rather to be Courted than Stormed. However, the rougher Sounds are not without their Effest. Have you not observed a Captain at the Head of a Company, how much he is alter'd at the Beat of a Drum? What a vigorous Morion, what an erected Posture, what an enterprizing Visage, all of a Suddain? His Blond charges in his Velus, his Spirits jump like Gunpowder, and leem impatient to attack the Enemy. The Antients were much our Superiors in this Mystery. They knew how to Arm a Sound better, and to put more Force and Conquest in it than we understand. To give ah Instance of two: Timothem, a Greclan, was

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so great a Master, that he could make a Man storm and swagger like a Tempest. And then, by altering the Notes, and the Time, he would take him down again, and sweeten his Humour in a trice. One time, when Alexunder was at Dinner, this Man play'd him a Phrygian Air: The Prince immediately rifes, inatches up his Lance, and puts himself into a Posture of Fighting. And the Retreat was no sooner Sounded by the Change of the Harmony, but his Arms were Grounded, and his Fire extinct, and he sat down as orderly as if he had come from one of Aristotle's Lectures. I warrant you Demosthenes would have been Flourishing about such a Business a long Hour, and may be not have done it neither. But Timotheus had a nearer Cut to the Soul: He could Neck a Passion at a Stroke, and lay it a Asleep. Pythagoras once met with a Parcel of drunken Fellows, who were likely to be troublesom enough. He presently orders the Musick to play Grave, and chop into a Dorion: Upon this, they all threw away their Garlands, and were as fober and as shame-faced as one would wish.

That the Musick of the Antients could command farther than the Modern, is past Dispute. Whether they were Masters of a greater Compass of Notes, or knew the Secret of varying them more artificially: Whe-

ther

ther they adjusted the Intervals of Silence more exactly, had their Hands or their Voices farther improved, or their Instruments better contrived: Whether they had a deeper In-sight into the Philosophy of Nature, and understood the Laws of the Union of the Soul and Body more throughly; and from thence were enabled to touch the Passions, strengthen the sense, or prepare the Medium with greater Advantage: Whether they excelled us in all, or in how many of these ways, Is not so Clear. However this is certain, That our Improvements of this kind are little better than Alehouse-Crowds, with respect to Millitary Men co confider. theirs.

Tis likely this Declention of Musick has laid some Powers of the Soul perfectly afleep, for want of an Occasion strong enough to call them up. But possibly we are no great Loosers by it: For the Heathens often made an ill Use of this Advantage. The Fathers declaim against their Theatre Musick, as Lewd and Licentious. No doubt 'twas capable of being reformed to Manly and Religious Purposes. And, on the other hand, 'tis no less probable we might have misemploy'd it as much as they did.

And here it may not be improper to confider, whether there may not be some Counter Sounds; which may give the Mind as

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high

high a Disgust, as the other can a Pleasure. For the Purpose: I believe 'tis possible to invent an Instrument that shall have a quite contrary Effect to those Martial ones now in An Instrument that shall fink the Spirits, and shake the Nerves, and curdle the Blood, and inspire Despair, and Cowardise, and Consternation, at a surprizing Rate. Tis probable the Roaring of Lions, the warbling of Cats and Schritch-Owls, together with a Mixture of the howling of Dogs, judiciously imitated and compounded, might go a great way in this Invention. Whether such Anti-musick as this might not be of Service in a Camp, I shall leave to the Military Men to consider. To return.

Though the Entertainments of Musick are very Engaging; though they make a great Discovery of the Soul; and shew it capable of strange Diversities of Pleasure: Yet to have our Passions lye at the Mercy of a little Minstrelsy; to be Fiddled out of our Reason and Sobriety; to have our Courage depend upon a Drum, or our Devotions on an Organ, is a Sign we are not so great as we might be. If we were proof against the charming of Sounds; or could we have the Satisfaction without the Danger; or raise our Minds to what pitch we pleas'd by the Strength of Thinking, it would be a nobler Instance of Power and Persection. But such

an Independency is not to be expected in this World, therefore we must manage

wisely and be contented.

One word of Church-Musick, and I have done. The End of Church-Musick is to relieve the Weariness of a long Attention; to make the Mind more chearful and composed; and to endear the Offices of Reli-It should therefore imitate the Perfume of the Jewish Tabernacle, and have as little of the Composition of common Use as is possible. There must be no Voluntary Maggots, no Military Tattoos, no Light and Galliardizing Notes; nothing that may make the Fancy trifling, or raise an improper Thought. This would be to Prcphane the Service, and bring the Play-house into the Church. Religious Harmony must be Moving, but Noble withal; Grave, Solemn, and Seraphick. Fit for a Martyr to play, and an Angel to hear. It should be contrived so as to warm the best Blood within us, and take hold of the finest parc of the Affections: To transport us with the Beauty of Holiness; to raise us above the Satisfactions of Life, and make us ambitious of the Glories of Heaven. And without doubt if the Morals of the Quire were suitable to the Design of the Mulick, it were no more than requisite. To come reeling reeling from a Tavern, or a worse Place, into a Church, is a monstrous Incongruity. Such irregular People are much fitter for the Exercises of Penance, than Exultation. The Use of them differves the Interest of Religion: And is in effect little better than Singing the Praises of God, through the Organ of the Devil.

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LIFE.

O quarrel with the present State of Mankind, is an ungrateful Reflection upon Providence. What if the Offices of Life are not so fine, and great, as we can fancy; they are certainly much better than we can challenge? What Pretence could Nothing have to infift upon Articles? As long as the Conveniences of Being may, if we please, exceed the Inconveniences, we ought to be thankful: For the Overplus of Advantage is pure unmerited Favour. He that repines because he is not more than a Man, deserves to be less: Indeed the very Complaint makes him so. But the Errours on this hand are not so common: People are not so apt to be too Big to Live, as too Little to Dye. They are much more frequently over-fond of the World,

World, than asham'd on't. Not that there is a perfect Indifferency required. The Laws of Self-preservation, the long Acquaintance of Soul and Body, the untry'd Condition of a Separation, and Respect to our Friends, are sufficient Reasons not to turn our Backs upon Life out of an Humour. The very uneasiness of taking Leave, is a fair excuse to stay, when it may be done Handsomly: For No-body is bound to put himself to pain to no purpose. Now 'tis odds but that there will be a Pang at Parting. For though a Man is born into this World with his Mothers Labour, yet 'tis his own that must carry him to the other. Besides, He that does not go off with a good Conscience, must expect a very bad Reception. This Consideration was overlooked by most of the Heathen Philosophers. They thought Annihilation was the hardest of the Case. That Death would make a Man Cafar aut Nullus, Happy or Nothing. This Mistake made their Arguments bear up with a more negligent Romantick fort of Bravery, than otherwise they would have done. But Religion, which gives us a Prospect of Horror beyond the Grave, should make us careful how we go thither. Life was given for noble Purposes; and therefore we must not part with it Foolishly. It must not be thrown up in a Pet, nor sacrificed to a Quarrel,

rel, nor whined away in Love. Pride, and Passion, and Discontent, are dangerous Diseases to dye of. We are Listed under Providence, and must wait till the Discharge comes. To Desert our Colours will be of more than mortal Consequence. He that goes into the other World before he is lent for, will meet with no good Welcome. On the other side, a Man may be too backward, as well as too forward, in Religning. Life may be overvalued, as well as other Things; and he that buys it at the Expence of Duty, purchases too dear. Some People feem resolved to Spin out Life as long as they can: They are for going to the utmost Extent of Nature: And will not venture a single Pulse upon any Consideration. But to dote upon Breathing (for 'tis little more) at this rate, is to turn Slave to all Sorts of Meaness and Vice. Fright such a one but with the Fear of Death, and you may make him say or do what you please, though never so infamous or ridiculous. And if his Cowardize is not tryed thus far, yet this Lean Principle will be fure to keep him Servile and Infignificant. He will never Touch at a great Proposal; nor run any generous Hazards for his Friends, or Country. And is it worth ones while thus to value Life, above the Ends and Purpoles of Living? The Resolution of Pempey was much more

becoming; who when he was diffwaded from embarking because the Weather was tempestuous, replied very handsomely, Gentlemen, make no more words on't. My

Voyage is necessary, my Life is not so.

The true Estimate of Being is not to be taken from Age, but Action. A Man, as he manages himself, may dye Old at Thirty, and a Child at Fourscore. To nurse up the vital Flame as long as the Matter will last, is not always good Husbandry. Tis much better to cover it with an Extinguisher of Honour, than let it consume till it burns Blew, and lies Agonizing within the Socket; and at length goes out in no Perfume. If the Sun were not to rife again, methinks it would look bigger for him to tumble from the Sky at Noon, with all his Light and Heat about him, than to gain a Course of four or five Hours, only to Languish and Decline in.

When a noble Occasion presents; An Occasion that will bear a cool Debate, and stand the Test of Reason, and may be pleaded to Advantage in the other World; When a Man is called upon to offer up himself to his Conscience, and to Resign to Justice and Truth: In such a Case, one would think, he should be so far from avoiding the Lists, that he should rather Enter with Inclination, and thank God for the Honour

of the Opportunity. He should then be more solicitous about his Behaviour than his Lite. Then,

Portem posce animum & mortis terrore carentem.

Let him pray for Resolution to act up to the Height of the Occasion. That he may discover nothing of Meanels, or Disorder; nothing that may discredit the Cause, tarnish the Glory, and weaken the Example of the Suffering. There are some Opportunities of going out of the World, which are very well worth ones while to come in for. The last Act of Life, is sometimes like the last Number in a sum, Ten times greater than all the rest. To slip the Market when we are thus fairly offer'd, is great Imprudence: Especially considering we must part with the Thing afterwards for Less. But is it not a sad Thing to fall thus plumb into the Grave? To be well one Minuté, and dead the next ? Not at all! If we are prepared, the shorter the Voyage is, the better. Is it not more eligible to come In with a smooth Gale, than to be toffed at Sea with a Storm, and then throwna Shore when the Vessel is wrack'd: Is it so desirable a Condition to run through a long Course of Pain, to consume by Inches, and loose ones Blood by Drops ? A Death-bed Figure is certainly the most hun bling

humbling Sight in the World. To Set in fo dark a Cloud, and to go off with Languor, Convulsions, and Deformity, is a terrible Rebuke to the Dignity of Humane Nature. Besides, People are frighted by Phantoms of their own raising, and imposed on by Words and Things ill joyned together. A Natural Death is generally the most violent. An Executioner does the Business more gently than a Disease. He that can conquer his Imagination, may possibly dye easier of a Faggot than of a Fever. And had better chuse to have the Fire kindled without, than within him.

To say Flesh and Blood cannot be reconciled to this, is a Mistake. People have sometimes too much Courage this way: How often does Revenge, and Poverty, and Disappointment, make Men sorce their Passage into the other State: A Slave has Stomach enough to kill himself: And he that is not Master of his Liberty, will be Master of his Life. There is no Age nor Sex, no Passion or Condition, so dispirited and low, but affords Instances of the Contempt of Death. The old Gooks, from whence the Saxons are probably Descended, were so hardy, that it was part of their Discipline and Religion to scorn their Lives. If they were assaid of any Thing, it was of dying in their Beds.

In Alexander's Time, the Indian Philosophers, when they were weary of Living, used to lye down upon their Funeral Pile, without any visible Concern. And afterwards, about the Reign of Adrian, Lucian mentions one Peregrinus, who jump'd into a fiery Furnace at the Olympick Games, only to shew the Company how far his Vanity could carry him. At this day, the Heathen Women under the Mogul, offer themselves to the Flames at the Death of their Husbands. 'Tis true, the Mahumetans won't always let them have their Will: But they think they are hardly dealt with, when refused; and make all the Interest they have for the Honour. I need not mention the Primitive Christians, whose Fortitude was both General and Extraordinary. Infomuch that Lactantius, and others, observe, That the Women and Children did not shew the least Signs of Complaint, either in Looks, Voice, or Motion, when they seemed to lye under the Extremity of Torture. But it may be replied, and that truly, That These were supported by supernatural Strength. However, the former Instances may suffice to shew, That there is a Greatness in humane Nature not to be over-awed by Death. The way to be possess'd of this Quality to purpose, is to live well. There is no such Bravery as that

that of a good Christian. He that can look the other World in the Face, needs fear nothing. But as for the Courage of Bullys and Town-Sparks, who are so hardy as to risque Body and Soul, upon a point of pretended Honour, There is no Language can reach their Extravagance. They are distempered beyond the Lunacy of Bedlam, and should be taken care of accordingly.

OF THE

SPLEEN.

THE Spleen is oftentimes nothing but a nice and exceptious Temper, which takes check at every little Difappointment. A Tincture of Conceit, will make a Man subject to this Distemper. Those who overvalue their Pretensions are apt, upon every little Occasion, to think they are illused. That Quality should grow thus cheap, and Merit be thus over-look d! Who could have imagined People so strangely suppid and unacknowledging? Well! I'll look up my Face, and draw in my good Humour, and do my felf the Justice of a pri-

Words would be ridiculous, and therefore they are suppressed; but they seem to be the Thoughts of some Persons. You need not provoke their Spirits by Outrages, either in Fame or Fortune, or by any Injury of a greater Size. A careless Gesture, a Word, or a Look, is enough to Disconcert them. Such a supposed Neglect, spreads a Gloominess upon their Humour, and makes them grow sullen and unconversable. And when they are disturbed only by their own Weakness, and doing Penance for their Vanity, they lay the Fault upon their Constitution.

'Tis commonly faid the spleen is a wife Disease, which I believe makes some fond of catching it. 'Tis possible it may be the only Symptom of Sense they have about But if a Man can how his Underthem. flanding no better way, than by troubling himself and the Company, let him e'en pretend to it no longer; but rather make it his Business to be a Fool. However, it must be granted that these Firs of Chagrin proceed Cometimes from natural Causes. The Fumes of Indigestion, insensible Abatements of Health, Sudden Changes of Weather, affect the Brain, though they make no fensible laspression elsewhere. This disturbs the Imagination, and gives a new D. 2

and melancholy Complexion to the Appearances of Things. Wife Thinking and good Humour, unless People look to it, are precarious Advantages; a Cloud is enough to over-cast them; they rise and fall with the Mercury in the Weather-glass. Some Men can scarcely talk sense, unless the Sun shines Understanding requires a kind Climate, as well as Plants. And if a Man would make nice Remarks, he might almost tell in what Latitude, Season, and Circumstances, a Book was writ in. Generally speaking, Northern and Southern Wit differ almost as much as Fruits; by Conlequence, Summer and Winter must have a proportionable Influence. Ovid de Tristibus has nothing of the Air of his Metamorphosis; and Tully offer'd to prove himself not depressed by a Missortune, by the Spirit he wrote with under it.

When outward Causes concur, the Idle, the Anxious, and the Unfortunate, are soonest seized by this Infection. At such a time, a Man should awaken himself; and immediately strike off into Business, or innocent Diversion. Next to Religion, there is nothing like a vigorous Mind. Resolution, and Spirit, will quickly repel the Malignity, and discuss the Humour. Now every one is bound in Honour, as well as Interest, to do his Best. For to lye at the Command

Command of so many little Accidents, can be no pleasing Discovery. To lote the Comforts of Life in a few Vapours, and to be smoked and smothered out of ones Rea-son, are far from Circumstances of Credit. What wise Man would bring the Nightmare upon his Fancy; and conjure up Apparitions to frighten himself? Who would double his Missortunes, and spoil the habit of his Body and his Mind, if he could help it? The Evils of Necessity are numerous enough, without being multiplied by those of Choice.

And as the Spleen has great Inconveniences, so the Pretence of it is a handsom Cover for many Impersections. It often hides a Man's Temper, and his Condition, from breaking out to Disadvantage. For the Purpose: One Man is press'd with unusual Poverty, and looks, as he has reason, somewhat odly upon it. What makes this Alteration? Why his Blood is over-run with Melancholy; whereas if you examine farther, you will find the sear of the Distemper lies in the Pocket. Another is severely mortified by some great Disappointment, but this must not be owned. No. The Man is impregnable, he has his Mind in a String, but no body can command a Constitution. He that has dispirited himself by a Debauch, drank away his good Humour, Humour, and it may be raised his Conficience a little upon him, has this Pretence to guard against Censure: A civil Guesser will believe him Hypocondriacal, and all is well. If he is silent and unentertaining to a Visiter, the Spleen is his Excuse, and conveys his Pride or Disassection out of Sight. In short, the Spleen does a great deal of Service in Conversation: It makes ill Nature pass for ill Health, Dulness for Gravity, and

Ignorance for Refervedness,

The way to prevent this Distemper, and cure it when it lies in the Mind, is not to be over Expecting. If we take it amis that our Acquaintance are not always ready to solicit our Business, to study our Inclinations, and to compliment our Humour, we are likely to have work enough. To look for so obliging a World as this comes to, is to miscalculate extreamly. When all's done, most People will love themselves best. Therefore we should not be surprized when we see them prefer their own Interest, break a Jest at our Cost, or raise themselves by our Depression. Tis possible they may only make Reprizals, and return our own Usage upon us. However tie good not to build too much upon the Furners of others. More especially; those who would be Easy, must not be Nice in trivial Matters, nor infift on Punctur lities in Behaviour,

viour, nor be afflicted at the Omission of a little Ceremony. All People do not love to be tyed down to Forms, nor to walk in Trammels. If a Man values Regard, he needs not ask the Company, he may give it himself if he pleases. These Disputes commonly disorder none but Weak and Fantastick Minds, who have taken a Surfeit of Prosperity: And since God has sent them no Crosses, they are resolved to make some out of their own Indiscretion. To conclude: He that would live at Eafe, should always put the best Construction on Business, and Conversation. He should not suppose there was Malice, or Contempt, meant him in every Action he does not understand. To interpret up to this Rigour, will make him often Mistaken, and always upon the Fret: And is the way neither to be just to others, nor kind to himself. distribute as time to a mined

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OF

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OF

DESIRE.

Esire is a conscious Emptiness, an unsatisfied Capacity: It implies Want in the very Notion, and supposes the Absence of the Thing desired. Was our Power equal to our Will, Desire would be a short-lived Passion; it would generally begin and end at a single Thought. For then we should put our selves in Possession, at the first Sight, of whatever we believed agreable. Every intelligent Being, if its Force was not limited, would soon be Master of all known Persections. as Desires are the Consequence of Imperfection, so 'tis likely they are naturally enlivened to awaken our Industry, and make us pursue an Advantage. Did our Wishes keep a due Proportion to the Goodness

ness of Things, and not mount above the probability of Success, all were well enough. But Men are apt to miscalculate, both upon the Value, and the Event: And then wrong Judgments, and visionary Hopes, always produce extravagant Desires. And how gay soever the Fancy may be made this way, yet there is great reason for Caution and Reserve. To Desire with Eagerness is a beggarly Condition: It argues a keen Sense of Want, and makes the Mind run strolling after foreign Objects, and grow clamorous and importunate. And he that begs hard, is either very poor, or very co-vetous. A wife Man should be satisfied with himself, and live upon the Fund of his own Sufficiency. He should keep his Inclinations within the Compass of his Power, and wish himself always just what he is. There is Freedom, and Greatness, and Pleasure, in such a Management as this. But to over look the Entertainment before him, and languish for that which lies out of the way, is fickly and servile. To say, He must have such a Thing, is to say, he must be a Slave. It lays him at the Mercy of Chance and Humour, and makes his Happinels precarious. Now he that cannot give himself leave to be Easy, will hardly ever be so long together. If we examine these violent Pursuits, we shall find they have more

of Heat than Light in them. The Object is over-flourished by the Fondness of Fancy, which usually paints beyond the Life, and sticks in the outward Varnish, without having either Leisure or Capacity to discover the Coarsness underneath. How happy should I be, crys one, if I had such an Estate, such a Place at Court, or Post in the Army? Twould suit my Genius, and my Humour exactly. Give me but That, and I have done wishing for my Life time. You have it already, Ten times finer than 'tis any where else. Make much of your Imagination, for you'll scarcely ever Pattern it. 'Tis not possible to build up to the Model of the Brain: Nature does not Furnish so fast as we can Think. For oftentimes the Scenes of Fancy are richer than those of Creation. Gold shines no where so gloriously as in the Miser's Head : And Ambition makes a Crown sparkle, more than the Jewels of the Indies. Nothing Drans so finely as Affection: There must be some Colouring extraordinary to justify the Ardour, and reconcile the Dotage to Sense. And thus Things are often half spoiled before they are gained, and grow cheap under Use and Experiment. He that would relish Success to purpose, should keep his Passion cool, and his Expectation low; and then 'tis possible his Fortune might exceed

his Fancy. Now an Advantage always rifes by furprize, and is almost doubled by being unlooked for. Farther:

Strong Defires are commonly arrended with Fears proportionable. The Man is kept waking, and folicitous: He starts at the least check in Motion; every Cloud over-casts him with the Spleen; and he is equally anxious both how to get and fecure. And what can be expected in this Region of Inconstancy, where Accidents are fo numerous, where Hopes appear and vanish like Phancoms, where neither Things nor Persons continue the same long to-

gether?

Belides, To with violently for Things, unless we understood our selves and them better, is like running in the Dark ; a Man may happen to justle a Post. However, the Hurry of the Purfuit will make but a shuffling Pace, and fooil the Gracefulness of the Motion. But the Luftre of the Surface dazles the senfe, and conceals the more inward Defects. People don't confider that the best Meral is not without Alloy, and that there are Spots in the Son. To this we may add, That the Name of Misfortune is often misapplied: There are many Adventures would Plague more than Please, if they were driven Home. And yet when Men are rescued from the Danger of their own Choice, they commonly

want the Discretion to be either Easy or Thankful. But let the Event be never so lucky, the Satisfaction will wither, and the Appetite wear off in Time. Diamonds grow dim, by being long look'd on: And Musick may play till the Ears are almost

grated.

To proceed: Strong Desires are Temptations to the Use of ill Means. In the Tumults of Passion, Reason is seldom heard. He that will have a Thing, will have it, Right or Wrong. When Covetousness or Ambition are in their full Career, there is no stopping them with Notions. Si violandum est jus regnandi causa, violandum est, and there is an End. Abab could neither Eat nor Drink, till he had the Vineyard. And therefore e'en left it to Jezebel's Conscience to put him in Possession. And if the Pursuit were never so innocent, the Purchase is not tanti: The Mind is over-proportioned to the Advantages of Life; they will not hold out to the Length of Desire. And fince they are not big enough to fatisfy, they should not be big enough to dissatisfy. Solomon tells us, All is but Vanity, and vexation of Spirit. And does any Man think to make more of the World than Solomon? Can he expect to command, or improve it farther than that wife and mighty Prince? We do but disturb our Quier, and mispend

our Thoughts, and make our selves Mean, by throwing away our Inclinations upon these Things. To make short work on't: Let a Man Desire to be Wise: And if he has this wish, 'tis likely he may ne'er be troubled with another.

Stoff You His Character could fear sell be

park my two cer**T**est**O** Ill whilehour

Friendship.

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DIALOGUE

BETWEEN

Philander and Sophronius.

Sir, you are welcom to Town. Methinks tis almost an Age since I saw you last.

Soph. Sir, I thank you: I had been here sooner at your service, had I not been detained by a Missortune.

Phil. I am forry for the Occasion: Pray

what is it?

Soph. I have lost my old Friend, on whose Acquaintance you have heard me value my self so much.

phil. Is he dead? That is a Misfortune indeed! He was a most admirable Person, by

the Report of all that knew him. John hall it

soph. Yes. His Character could scarcely be raised too much. Were I not well assured he was removed to Advantage, I should pass my time extreamly Ill without him. But now I am almost ashamed to Grieve, because it looks more like self-love, than Friendship.

Phil. Truly, to be forry a Friend is not with us, when he is better from us, is a Sign we rate our Convenience highest, and mourn more for the Living than the Dead. However, its customary to do so; and it passes for Affection well enough, and I be-

lieve is so in a less perfect Degree.

soph. I am glad you have made me an Excule; for I was carried off my Philolophy a

little at first, do what I could.

Phil. Be not concern'd. A Sigh, or a Tear, just at Parting, is natural and generous. But you have quickly conquer'd the common Infirmity, and relign'd your self to the Happiness of your Friend. I'm consident, he that acquits himself so handsomly, must have a just Idea to form his Practice: And I

heartily wish you would please to lay it before me.

Monraing with Ceremony. I thank you for your Civility, and for proposing so agreable a subject. Were I qualified to describe the Offices of Friendship, none could undertake it more willingly. Such an Employment would affect me to that Degree, that I should almost fancy my Friend Alive again. But I think I had better decline the Task, than injure the Argument. However, if you please to assist, and set me la: I will endeavour to recollect my self for a short Conference, as well as I can.

phil. To begin then, since you will have it so. I remember tis a samous Saying in Aristotle, That he who is pleas'd with solitude must be either a wild Beast, or a God. This Sentence, though it savours what we are upon in the Application, yet methinks it is a strange Paradox in the Position. But for the Credit of the Author, if it can be made serviceable, I should be glad to

see in

soph. I consess it looks somewhat surprizing at first sight; that Two such different Natures should agree in any Disposition, or Branch of Life. But with Submission, the saying carrys a very significant Meaning: And imports, That those Beings who can live

live without a Sociable Correspondence, are extraordinary either in their Defects, or Perfections. They must be under the Standard of humane Nature, or above it: And have something that is either savage, or Divine, in their Composition. The first is not generous enough to relish such a Communication; the other is above the Use of it. That humane Friendships are partly founded upon the Wants and Imperfections of Nature, may be said without Disparagement to so noble a Relation. A Man has not every thing growing upon his own soyl; and therefore is willing to Barter with his Neighbour. This Exchange of Offices, when 'tis managed with Frankness and Fidelity, excites native Generolity, and im-proves into Confidence and Affection. But God is all Things to himself: He needs no toreign Commerce to furnish his Happiness. And as he cannot receive an Advantage, fo neither does his Satisfaction depend upon giving one.

Phil. As to what you remark upon the Divine Nature, I agree with you. But for the rest, if it is the Author's Meaning, I am not over-fond of it. To derive Friendship from Indigence, is in my Opinion to misstake its Original, and assign it too mean an Extraction. Inclination, and Esteem, and Generosity, seem more creditable and likely

Causes

Causes of so noble a Production. Tis Worth, and Bravery, and good Humour, which engages one vertuous Person to another. These Qualities excite Admiration, and Admiration improves into Love, and Love proceeds to Intimacy and Union. And all this, without any little Expectations of Advantage. To give Interest a Share in Friendship, is in effect to sell it by Inch of Candle. He that Bids most, shall have it. And when 'tis thus mercenary, there is no depending on't. 'Twill be always Shifting from one Point to another, and desert upon Danger and Distress; and when a Man has most need of his Friend, he may go look him.

soph. Don't mistake me. I am far from giving Interest the Ascendant. I would have Honour and Inclination manage the Assair, over-rule the Choice, and govern in the Progress. But after all, I must say a Prospect of Advantage may come under a lower Consideration, without doing either Damage or Discredit. For why should not a just kegard be allow'd to that which betters my Condition? The Appearance of Good moves the will by natural Necessity: And that which excites Desire, will have a Weight in Consultation, and help to determine for the Design.

Phil. If Profit is at all concern'd. I wonder those who have least need of it, and seem

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most above it, should be most forward to engage? Are not the greatest Men often-times strongly dispos'd for Friendship? Do they not invite Fairly to it, and reward it Liberally? To give an Instance: What occasion had Lalius and Africanus for Assistance? Persons of their Fortune and Quality could well have stood upon their own Legs, and needed not to lay in for Countenance and Support: And yet none closed more heartily, or carried their Friendship

to a nobler Height.

soph. Under favour, Great Men want Supporters as well as others, and wise Men will provide them. But allowing your Instance: I grant you Money, or Protection, may not be always projected in Friendship. A Man may engage to entertain himself with a wife and agreable Acquaintance. Now Pleasure is an Interest of the highest kind. 'Tis the last End of Action and Defire. Why does any Man take Pains, but to live eatier either in his Mind, or some way else? Why is he fond of Wealth, of Power, or Company, but only to please himself? Now tis almost impossible to live pleafantly without Friendship. Humane Nature is imperfect. It has not Fund enough to furnish out a Solitary Life. Paradife, -barr'd from all commerce, would be insupportable, and make a Man run mad with his

his Happiness. But without a Friend a Man is almost alone in Company. Reserve, and Suspicion, and guarding against Misconstruction, cramp the Freedom of Strangers, and dilute the Entertainment. I may addly That Vertue it self is not sufficient to attain its End single. A good Man often wants an Assistant to direct his Judgment, and quicken his Industry, and fortify his Spirits. Insomuch that the very Inclination to an intimate Correspondence, seems contrived for Advantage.

Them. From whence I conclude the Mostives to Friendship and Self-love should be the same. Now a Man does not expect to make a Penny of himself. It is not the Prospect of Reward which makes him as sected to his Person, but short Love and Kindness. And how then can we be just to the Relation we are treating, unless our Inclinations go upon the same generous Ground.

Soph. With Submission, your Objection goes upon a Mistake. For there is a great deal of Interest in Self-love. A Man is considerably paid for his Pains. The Case stands thus. Every one is more intimately sensible of Pleasure or Pain, in his own Person, than in that of another. For this reason he will find himself extreamly concerned to

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cherish

cherish that, which entertains him so well.

And unless he takes care, wilbgive him the greatest Disturbance. Now Interest lies only in a Proportion of Loss, or Gain: And where these runchighest, as they do at Home, Interest is most concern'd. From whence it sollows. That self-love, is one of the most

Mercenary Adions in Nature IIIA as annive

or Opiniony a Fancy for the same Business or Diversion, is oftentimes a Ground of Affection. Mendove to see their Thoughts and Inclinations approved. This confirms them in the good Opinion of themselves. And therefore they seldom fail of being grateful to the Occasion. Nature, like Naveiffue, is strangely Taken with its own Reflexion. A Conformity of Opinion and Desire, looks like a Multiplication of ones Self. A Man sees his own Being, as it were, doubled and extended

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Phil. I think now, we may have accounded for one Ritcoff Friendthaps I with you would run over the means of Culoivating and Preserving in, the Extent of the offices, and the Advantages of the Relation. For now I have you engaged, I shall leave you to your felf.

soph. Then briefly to observe your Order. There goes a great many Qualifications for the compleating this Relation. There is no finall Share of Honour, and Confedence, and Sufficiency, required. There will be oche fion for Largeness of Mind, and Agreable ness of Tempera For Prudence of Behat viour; for Courage and Conflancy; for Freedom from Passion, and Self-conceit. A A Manthat's fit to make a Friend of, mun have Conduct to manage the Engagement, and Resolution to maintain in He must use Freedom without Roughness, and Oblige without Delign. Cowardile will betrayd Friendship, and Covetousness will starve it. Folly will be mauseous, Passion is apr to ruffle, and Pride will fly out into Contume! ly and Neglean Pride is forunfourable a Vice, and does all Things with to ill a Grace, that there is no closing with it. A proud Man will be fure to challenge more than belongs to him. You must ex guilding pest

ped him stiff in his Conversation, follow in Commending himself, and bitter in his Reproofs. 'Tis well if his Favours are not turn'd into Injury and Affront; spoiled bither by the Contemptuous way of doing, or by upbraiding after they are done. Such Behaviour as this frights away Friendship, and makes it stand off in Dislike and Avecsion. Friendship, though not nice and exceptious, yet must not be coarsely treated, nor used with Distance or Disdain. A Correspondence managed at this Rate, may be Supported by Necessity, but never by Inclination. The Man may be kept for some time, but the Friend is loft. Friendship, to make it true, must have Beauty as welle as Strength; Charms to endear, as well as Power to Supply. An obliging Air is a circumstance of great Moment. Tis a good Sign of a benevolent Mind, which to speak properly gives the whole value to a Courtely. To improve the Relation, there must be a Willingness to receive a Kindness, as well as to do one. He who always refuses, taxes the Profferer with Indiscretion, and declares his Affistance needless.

An inoffensive Pleasantness is another good Quality for the same purpose. This Talent enlivens Conversation, and relieves Melancholy, and conveys Advice with better Success than naked Reprehension. This

guilding

guilding of the Pill, reconciles the Palat to the Prescription, without weakening the Force of the Ingredients. And he that can cure by Recreation, and make Pleasure the Vehicle of Health, is a Doctor at it in good Earnest.

Phil. Spare me a Word, or I shall lose the Opportunity of a Question. Tis said, That Friendship either finds People equal, or makes them so: Do you think it so much a Leveller as this comes to?

soph. No. There is no more necessity for an Equality of Condition, than that their Knowledg, or Stature, should be of the same. Proportion. I confess where the Difference is considerable, the Invitation must be the fairer. A Man must stoop his hand for his Friend, and raise him up towards his own Ground. The Advantage must be laid afleep. There must be no challenge of Superiority, or discountenancing of Freedom, on the one hand: Nothing of Envy, or Repining, on the other. In my Opinion, Disparity in Age, seems a greater Obstacle to an intimate Friendship than inequality of Fortune, For the Humours, Bufiness, and Diversions, of young and old Men, are generally very different. So that if they use a full Freedom, and let their Inclinations strike out, they will displease; if they balk them, they'll be uneafy. Besides, the Occalion casion of these different Thoughts, is not to be removed. A wealthy Person may cure the Indigence of his Friend, and make him as Rich as himself, if he pleases. But Age and Youth cannot be made over, or adjusted. Nothing but Time can take away Years, or give them. However, this Impediment does not always take place: Socrates and Alcibiades may serve for an Instance. And old Lelius professes he had an extraordinary Kindness for several young People.

Phil. Now if you please to the Extent of the Office. How far is a Man obliged to

ferve his Friend?

soph. As far as he is able, and the Interest of the other requires it. As far as Opportunity, Discretion, and former Prein-gagements will give leave. To Break upon the Score of Danger, or Expence, is to be mean and narrow Spirited. Provided always the Assistance may be given without undoing a Man, or prejudice to a third Person; without Violations of Conscience, or Honour. Where the Thing is unlawful, we must neither Ask, nor Comply. All Importunities against Justice, are Feverish Defires, and not to be gratified. Where Vertue is not made the Measure of a Correspondence, tis no better than that of Thieves and Pyrats. Tis a scandalous Excuse to say, I murther'd

murther'd a Man, for betray'd my Country at the Instance of a Briend. When Principal ples and Dury lie thus at the Mercy of a little Ceremony, we are likely to have a good Timeson't! He that would engage me unwarrantably, takes me for an itt Person. His Motion is an Affront, and I ought to renounce him for the Injury of his Opithing we receive. This is so state stortoin

Phil. I am perfectly of your Mind; and shall go on to another Question. Is it fair to conceal any Thing from a Friend? Or must the Communication be entire, and without Limitation surfree nor secreta in Referve, ungenerous Sulpitions; and inconsistent with the Considences of Friendexamine his Octations, and prevent his girl

soph. Tis possible some People have strain'd Courtesy in this point: And made their good Nature over-ballance their Cau-My Answer, fince you are pleased to ask it, is This: Whatever my Friend is concerned to know, I ought to acquaint him with, and stand the hazard of the Difcovery. But in other Cases, a Man may be allowed to keep a Corner of his Soul to himself. While the secret is lodged at Home, it can never hart me. For tis certain I shall always be true to my own Interest, and have a Kindness for my self: But I cannot so well Ensure the Constancy of another. And why then should I put

my self in his Power to no Purpose?

To dispatch the whole Point. As far as Prudence and Justice will permit, we ought to use a Friend with all the Frankness and Generolity imaginable. There must be no stinting of Inclination, no computing upon Favours, for fear we should do more than we receive. This is to State Accounts, and looks more like Merchandize than Friendship. Exactness, and Management, and Observation, is a Sign of Indifferency and Distrust. It may do well enough among Strangers, but a Friend should be treated at a nobler Rate; and used with more Confidence and Affection. We should examine his Occasions, and prevent his Defires, and scarce give him time to think he wanted an Affistance. A Forwardness to oblige, is a great Grace upon a Kindness, and doubles the intrinsick Worth. In these Cases, that which is done with Pleasure, is always received fo.

To pass on to the Advantages of Friendship: Now these are so noble, and so necessary, that Empire it self is insipid without it. Angustus, and Tiberius, had Lostiness enough in their Temper, and affected to make a Sovereign Figure; and had their Nature been more independent, would have liked a Solitary Pride very well. But

this

this Distance would not do their Business. They were glad to part with the Singularity of their State in some Measure; to lay their Majesty aside, and to purchase Freedom and Familiarity at the Expence of Prerogative. Where they faw the Disposition agreable, they made no Scruple to raise mean Subjects to the highest Honours, to qualify them for Intimacy and Conversation. They found the Satisfactions of Greatness imperfect, without the Additions of Friendship. They thought themselves unlafe without the Supports of Truft, and uneasy without the Permissions of Freedom. To appear in their Robes always, would be a troublesom Piece of State. Unless they can be contented with the Happiness of a Pageant, they must to some Persons at least condescend to the Habit, and wear the Humour of other Mortals.

Tis somewhat Remarkable what Commines observes of Charles Duke of Burgundy: This Prince was so very reserved, that he would impart his Secrets to No-body; especially those which troubled him most. Whereupon the Historian tells us, That this Closeness did Impair, and a little Perish his Understanding. Pompey's Ambition was as great as Cesar's; his Projest was the same, but his Over-reservedness undid him. He might have been Master of the Enterprize

prize before Cesar's Competition: But he was so Mysterious, that his Party knew not what he would be at. And their having no Aim to direct and proportion their Affistance, was the Cause of his Miscarriage. But besides the Disappointments attending this Humour, the Uneasiness of it must be almost insupportable; especially to those who are in Business, or Trouble. Those who have no friend to discharge their Cares, and their Grievances upon, are (if one may use so hardy an Expression) a Sort of Cannibals to themselves, and prey upon their own Vitals. A swelling Discontent is apt to Suffocate and Strangle, without Passage. Whereas those who live within the Communication of Friendship, have a Vent for their Misfortunes. They may fafely go to the Bottom of the Matter, report the nicest Case, and expose the affected Part to Cure and Compassion. Friendthip has a noble Effect upon all Accidents and Conditions: It relieves our Cares, raises our Hopes, and abates our Fears. It doubles our Joys, and divides our Griefs. A Friend who relates his Success, talks himself into a new Pleasure. And by opening his Misfortunes, Jeaves part of them behind him. Friendship, like some universal Medicine, works contrary ways, but always to the Benefit of Nature. And as the Union

of Bodies, fortifies the Action at Home, and weakens the Impressions of Violence, so there is a proportionable Improvement from the Union of Minds.

Neither is Friendship only serviceable to heighten our Pleasures, and compose our Pathons : Tis likewife of Sovereign Use to the Understanding. The Benefit of Conversations if there was nothing else in it, would be no inconfiderable Improvement: Discourse (without Enthusiaim) creates a Light within us, and dispels the Gloom and Confusion of the Mind. A Man by rumbling his Thoughts, and forming them into Expressions, gives them a new kind of Fermentation; which works them into a finer Body, and makes them much clearer than they were before. A Man is willing to frain a little for Entertainment, and to burnish for sight, and Approbation. The very Presence of a Friend, seems to inspire with new Vigor. It railes Fancy, and reinforces Reason; and gives the Productions of the Mind better Colour and Proportion. Convertation is like the Discipline of Drawing out, and Mustering; it acquaints a Man with his Forces, and makes them fitter for Service. Besides, there are many awakening Hints and Rencounters in Discourse; which like the Collision of hard Bodies, make the Soul Brike Fire, and the Imagination sparkle: Effects

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not to be expected from a solitary Endeavour. In a word, The Advantage of Conversation is such, that for want of Company a Man had better talk to a Post, than let his Thoughts lie Smoking and Smother-

ing in his Head. matter the man hand

Another Advantage of Friendship, is the Opportunity of receiving good Advice: 'Tis dangerous relying upon our own Opinion. Affection is apt to corrupt the Judgment. Men, like falle Glasses, generally represent their Complexion better than Nature has made it. And as they are likely to over flourish their own Case, so their Flattery is hardest to be discover'd. For who would suspect such Treachery at Home? Who would imagine his Reason suborn'd against his Interest, and that himself was guilty of putting Tricks upon himself: Now nothing is so effectual to rescue a Man out of his own hands, as the plain Dealing of a Friend. For Instruction from Books. strikes the Imagination more faintly, than that which is delivered Viva voce. And observing resembling Miscarriages in others, may mislead us by the disparity of the Instance. Besides, People are not fond of searching after their own Faults. To lie poring upon their Imperfections, and Deformities, is a dull Entertainment. A Man has no Pleasure in proving that he has play'd

play'd the Fool: And therefore had rather go upon any other Discovery. Accordingly we may observe, That they who are too Big, or too Wise, for Admonition, do a great many ill, unbecoming, and ridiculous Things. As for Business, the assistance of of a Friend is most useful; to form the Undertaking, and secure the Steadiness of the Conduct. In matters of Moment, our Hopes and Fears are commonly ill ballanced. A Man is apt to be too eagerly engaged, to make just Remarks upon the Progress and Probability of Things. Nothing so proper as a judicious Friend in such a Case; to temper the Spirits, and moderate the Pursuit: To give the Signal for Action, to press the Advantage, and Strike the Critical Minute.

Foreign Intelligence may have a spy in it, and therefore should be cautiously received. Strangers (I call all such excepting Friends) are often Designing in their Advice, and make a Property of their Client. And though their Inclinations are hearty, they may give wrong Measures, by mistaking the Case. An old Friend has the whole Scheme in his Head. He knows the Constitution and the Disease, the Strength and the Humour of him he assists: What he can do, and what he can bear. And therefore none so sit to prescribe; to direct

rect the Enterprize, and secure the Main

Farther: Friendship is not confined to the consulting Part, it comes in likewise at the Execution. Some Cales are so nice that a Man cannot appear in them himself, but must leave the Soliciting wholly to his Friend. For the purpose: A Man cannot Recommend himself without Vanity, nor Ask many times without uncasiness. But a kind Proxy, will do Justice to his Merits, and relieve his Modesty, and essentially his Business; and all without Trouble, Blushing,

or Imputation.

These Considerations ought to make Friendship sacred, and guard off all Injury and Milunderstanding. Tis great Folly, as well as Injustice, to break off so noble a Relation; especially one which has stood the Test of a long Experience. For Friendship is one of those few Things which are the better for the Wearing. Alphonsus the Wise, King of Aragon, tells us, That all the Acquisitions and Pursuits of Men, excepting Four, were but Bambles; i. e. old wood to Burn, old wine to Drink, old Books to Read, and old Friends to Converse with.

To part with a tryed Friend without great Provocation, is unreasonable Levity. It looks as if a Man's Spirits were turned Ezer, and his good Humour worn out.

Such

Such Inconstancy of Temper, seems to be govern'd by Caprice, and Curiofity, and to turn more upon Interest than Affection. An ambiguous Expression, a little Chagrin, or a start of Passion, is by no means enough to take leave upon. The best People cannot be always Even, Awake, and Entertaining. No Person persorms at this rate of Exactness, and therefore should not require it. The Accidents of Life, the Indispositions of Health, the Impersections of Reason, ought to be allow'd for. A Paradistacal Temper is not to be expected from Postdiluvian Mortals. The bare inequality of the Seasons, is enough to give one the Spleen. And therefore your Manders ought to bear with their Friends, more than those that live upon the Continent. A Man that would make the Best on't, must Live under the Equator: And in that steady Climate, he may possibly find People always in the Humour. To be serious: Nothing but plain Malevolence can justify Disunion. Malevolence shewn either in a single Outrage unretracted, or in habitual Ill-nature. Such Behaviour, I confess, is a notorious Breach of Articles ; it strikes at the Fundamentals, and makes a Correspondence impracticable.

When the Engagement proves thus unlucky, the way is to Draw off by Degrees, and and not come to an open Rupture. Let the Acquaintance be decently buried; and the Flame rather Go out, than be smother d. For as Cato well observes, though in the Phrase of a Taylor, Friendship ought not to be Unrip'd, but Unstitch'd.

OF

Popularity.

Popularity, is a Courting the Favour of the People by undue Practices, or for unwarrantable Ends. By the People, I mean those who are under the Government of false Reasoning, or vitious Inclinations, let their Condition be what it will. The Popular Man's Designs are Power, Wealth, Reputation, or all together. He that is conscious how much his Vanity exceeds his Force, and that his Merit will never carry up to his Ambition; if he gets but a favourable Juncture, and a rising Ground, to Work he goes. He pretends a great Concern for his Country, and a more than ordinary Insight into Matters. Now such

Professions as these, when they are let off with somewhat of Gravity and Figure, especially when they are recommended by a Treat, are very proper to dispose an Audience to hear Reason. So that now he ventures to acquaint them with the secret of their Privileges. That the People are the Original of Power: That Government is always convey'd with an Implication of Trust, and Reservation: That Governours are only the Executors and Administrators of the Peoples will: That in Arica Reasoning, 'tis a nobler Prerogative to give a Crown than to wear it: That the Pomp of Princes is nothing but the Livery of the Subjects Bounty; and that the Greatness of their wages, ought not to exempt them from the Condition of a Servant. This, with a little Flourish about Miscarriages and Arbitrary Deligns, is strangely Taking. He that has fuch a burning Zeal, and springs such mighty Discoveries, must needs be an admirable Patriot. What can a civil People do less than resign themselves up to his Conduct, and present him with their Understandings?

To come from the State to the Church: He that would be an Agreable Eccletiastick, must survey the Posture of Things, examine the Ballance of Interests, and be well read in the Inclinations and Aversions of

the Generality. And then his Business will be to follow the Loudest Cry, and make his Tack with the Wind. Let him never pretend to Cure an Epidemical Distemper, nor fall out with a Fashionable Vice, nor question the Infallible Judgment of the Multitude. Let him rather down with a Sinking Faction, charge a Stragling Party, and hang upon a Broken Rear. Let him Declaim against a Solitary Errour, and Batter a Publick Aversion, and Press the People upon those Extremes, 10 which of themselves they are too inclinable. And when Fears and Jealousies become clamorous, when Discontents run high, and All grows Mutinous and Mad; Then especial Care must be taken not to dilate upon the Authority of Princes, or the Duties of Obedience. Thele are dangerous Points, and have ruined many a good Man, and are only to be Handled when there is least Oc-There are other nice, though inferior Cases, in which a Man must Guard, if he intends to keep Fair with the World, and turn the Penny. For the Purpose: If he is in the City, he must avoid haranguing against Circumvention in Commerce, and unreasonable Imposing upon the Ignorance or Necessity of the Buyer. If you Meddle with Diana of the Ephesians, you must expect to lose Demetrius's Friendship. The Dues will

will come in but heavily at this Rate: But to be sure all the Voluntary Oblations in Presents and Respect, are absolutely lost. We are a Trading People, (say some of us) and must have no intersering between Business, and Religion. If the Pulpits and the Exchange will not Agree, we must Live, and there is an End on't.

To proceed: If his Cure lyes among the Lawyers. Let their be nothing said against Entangling Property, Spinning out of Causes, Squeezing of clients, and making the Laws a greater Grievance than those who break them. No Rhetorick must be spent against Defending a known Injustice, against Cross-biting a Country Evidence, and frighting him out of Truth, and his Senses. I is granted that Touching sometimes upon these Heads, is the only way to improve the Audience: Such plain Dealing would either Recover, or Disarm them: Reform the Men, or Expose the Practice. But then you'll say, this Method goes too much to the Quick. This Divinity may bring the Benchers upon the Preacher, and make him fall under Censure and Discountenance. Now a Person of Discretion will take care not to Embarras his Life, nor Expose himself to Calumny, nor let his Conscience grow too strong for his Interest, upon any blind Man must needs be a fig-inuosoA

To speak generally. A Popular Man always swims down the Stream: He never Crosses upon a Prevailing Mistake, nor Opposes any Mischief that has Numbers, and Prescription on its Side. His Point is to steal upon the Blind Side, and apply to the Affections: To flatter the Vanity, and play upon the Weakness of those in Power, or Interest; and to make his Fortune out of

the Folly of his Neighbours.

Not that tis a Commendation to be of a Morofe and Cynical Behaviour; to run counter to the innocent Humours and Customs of Mankind; to be Coarse or Unseafonable in Admonition; or to avoid the good Opinion of People, by Rustick Incompliance, by Peevishness or Singularity. But then neither ought a Man to Please another to his Prejudice, to sortify him in an Errour by an Over-officiousness, and to Cares him out of his Sasety, and Discretion.

And after all, the Success is no such mighty Matter. If one Considers, he'll find as little Credit as Conscience in the Purchase. For what sort of Reputation must that be, which is gained by Methods of Infamy: To debauch Men's Understandings in order to procure their good Word, is a most admirable Testimony of our Worth! A blind Man must needs be a fit Judg of Propor-

Proportions and Colour. These Patents of Honour, which are Granted thus by Surprize, are always Recalled when the Party is better Advised. The Esteem gained this way, like a Love-Potion, works more by the Strength of Charm, than Nature; and if ever the Person Recovers, the Hatred will

be much greater than the Affection.

The Truth is, if there was no Foul Play used, or the Artifice undiscovered, there would not be much to Brag of. For a Universal Applause, is seldem sittle less than two Thirds of a Scandal. A Man may almost Swear he is in the wrang, when he is generally Cryed up. Either Incapacity or Prejudice, Negligence or Imposture, disorders the Judgment of the Multitude. Their Understandings are often too Weak, or their Passions too Strong, to Distinguish Truth, or Pronounce upon the Right of the Case. If a Great Man happens to make a false Step, and strikes out into a Sudden Irregularity, he needs not question the Respect of a Revinue. How is an Exploit of this Nature celebrated by the Crowd, and shouted Home with the Pomp of a Roman Triumph? In fine: To endeavour not to Please, is Ill-nature; altogether to Neglect it, Folly; and to Over-strain for it, Vanity and Delign.

A

Thought.

IN A

DIALOGUE

BETWEEN

Hylarchus and Lucretianus.

Think; and the more I press the Enquiry, the Arther I am from Satisfaction. The Operations of the Mind are so peculiar, so foreign to all the other Appearances of Nature, that 'tis hard to assign them a proper Original. Without Thinking, we can have no Sense of Being; and with it, we are we cannot tell what. So that the same Faculty seems to make us acquainted with, and Strangers to our selves.

Luc. I am surpriz'd to find you entangled in so slender a Difficulty. Thinking every Body knows is the Work of the Brain: That is the Forge in which all the Speculations of the Understanding, and the Appetites of the will, are hammer'd out.

Hyl. I confess Possibilities go a great way. But in my Opinion, the Brain has a very unpromising Aspect for such a Business. It looks like an odd fort of Bog for Fancy to paddle in. When I can see People tread sense out of Mud, as they do Eels, then I may be enclined to believe that Brains and Reasoning are of Kin; in the mean time I desire to be excused.

Luc. I'm forry your Conceptions are so Unphilosophical. You seem to forget that the Brain has a great many small Fibres, or Strings in its Texture; which according to the different Strokes they receive from the Animal Spirits, awaken a correspondent Idea, and give us those Notices of Things which we call Thoughts.

Hyl. A little clearer, if you please.

Luc. You must know then, that the Nerves, which have their Origin in the Brain, are branched into a great many fine Subdivisions, and spread upon all the Surface of the Body. These are the Chanels in which the Animal Spirits move: So that as foon as any foreign Object presses upon the Sense; those Spirits which are posted upon the Out-guards, immediately take the Alarm, and scowr off to the Brain, which is the Head-Quarters, or Office of Intelligence, and there they make their Report of what has happen'd.

Hyl. I suppose they return loaden like Bees, and disburthen themselves in the

Cells much after the same manner ?

Luc. I have told you the Information is convey'd by striking upon the Fibres, and giving them a particular Bent; which imprints the Character of the Object upon the Mind.

Hyl. I should almost as soon imagine, that the striking a Viol with the Bow, should entertain the Instrument with its own Mussick. But as I remember, some say the spirits Tilt so violently, that they make Holes where they strike; which are no sooner open, but the Ideas run into them as fast as may be. And after they have lain there a little while, grow as drowly as Dormice, unless they are rowsed by a new Summons. By the way, what are Animal spirits; methinks they perform strange Things?

Luc. They are a kind of little Pellets, wrought off the finer Parts of the Blood.

Hyl. Then I perceive they are Bodies all this while.

Luc. Yes. But admirably furnish'd for

Dispatch and Intelligence.

Hyl. Let them be as Sleek, and well Timber'd, as those Atoms Epicurus made his soul of; yet I'm afraid they are not altogether qualified for that Office you have put them in. For supposing a Bird sits before me; these Mercurys immediately run up to the Center of Sensation, to give an Account of what is arrived. Now in doing this, either every single Animal Spirit must convey a whole Representation, which would multiply the Object, if not over-load the Carrier; or else they must divide the Image among them; and so lug off every one his Share. This I confess is the more equal way: But then when they have taken the Object to pieces, how they will set it togeagain, is hard to imagine. For they cannot strike all upon one Point; and if they could, they would jumble the Proportions, and run the Object all on heaps; where the later Impression would go near to deface the former. But if they impinge upon different Parts, and make every Part sensible with the Stroke; Tis true then they have it among them, but which way the Whole should emerge, is still incomprehensible. For supposing the Image was painted in Order, without any Dislocation, vacant Intervals, or Interloping, yet the Parts of the Fibres being distinct, and impregnated by distinct Spirits, they can account no farther than their Share of Motion reaches: And therefore how they should club their particular Informations into a common Idea, is inconceivable. For Instance: If a Cake is broken among Twenty People, though there may be nothing lost in the Division, yet 'twill be next to impossible for each Person, from the View of a single Fragment, to understand what Relation either in Site, or Magnitude, his proportion bears to the whole. Besides, if any of the returning Spirits should happen to fall foul upon others which are outward Bound; (which is not unlikely:) These Countermotions would over-set them, or occasion a later Arrival; either of which Accidents would maim the Image, and make it imperfect.

These Rubs you see will lie in the way of Sensation: But then in the Business of Imagination, the Difficulty is still greater. For here are no external Impressions to begin the Motion. Tis true, outward Objects will make us perceive them, whether we will or no. But the Exercises of Imagination are oftentimes purely voluntary. When the Passions are not violent, we may check or quicken, change or extinguish, the Operation as we please. Now I would gladly

gladly know the main Spring of the Motion. What Power it is which opens the Scene, and gives Direction to the whole Management; which chalks out the Courle of the Spirits, and limits their Commission, both as to Time, and other Circumstances of Action:

Luc. I perceive you imagine a Mechanical Solution impossible. But if you examined the exquisite Fineness of the Animal Spirits, and the exact Proportion between them and the Fibres, to give and receive Impressions, I believe you would alter your Opinion: Especially considering this Hypothesis is supported by matter of Fact.

At present let me tell you, since both the Fibres, and Spirits, are Material; I think it impossible for them to produce Effects, so much above the Vigour of the Cause. You may as well expect that two Bowls should grow sensible by Rubbing, as that the Rencounter of any Bodies, should awaken them into Perception and Reasoning. The whole Force of Mechanism, consists in Matter and Motion. Matter is nothing but Extention, that is, Length, Breadth, and Depth. And Motion implies no more than a Change of Situation in the Parts of Matter. Now these two Ingredients, though

never so well mix'd, will not rise into the Composition of a Spirit. Thoughts, and Dimensions, are the most incompatible, unresembling Things in Nature. To make the first out of the later, is a harder Metamorphosis than any is in Ovid. Who ever heard of an Ounce of Pain, an Inch of Desire, or an Ell of Contemplation.

Luc. I suppose you fancy if Matter and Motion can make a Thought; a Thought may

make Matter and Metion.

this Mercury from being fixed after Sublimation, and thrown back into its former State? But as this won't do, so neither will the other. Take a Body and run it through all Shapes, and Changes; force it into all Climates, and bandy it through the Universe; yet, like some young Travellers, twill come Home as dull, and unthinking, as it went out. For all this bustle amounts to no more than making the Parts and Motion greater, or lesser, than they were before; and giving them a new Neighbourhood.

Luc. I should have fancied that when the Parts were broken fine, and curiously filed, a brisk Touch of Motion would have quick-

ned them into Thinking.

Hyl. Motion make them Think! You may as well expect Discourse from a Tempest, or Conflagration. And as for the Finences

ness of Parts, if that signifies any Thing, a Mite would have more sense than a Man. And to carry on the Improvement: One would think we might beat spice till it felt the Pestil; and with a good Flint and Steel, strike Consciousness into a Tinder-box.

Luc. What makes you so positive against

the Sensibility of Matter?

Hyl. Because 'tis nothing but Extension

variously figured.

Luc. Do you know all the Affections of Bodies: If not, why do you confine their

Operations :

Hyl. If you ask me whether I know all the Effects which may refult from all the possible Combinations of Matter, and Motion: I answer, No; neither is it necesfary. But this I know, That all your Transmutations can never hunt a Body out of Extension. You may divide, or consolidate; alter the Superficies, the Bulk, or Place; quicken the Motion, or interrupt the Quiet; but after all 'twill have Longitude, Latitude, and Profundity, in spight of Fate. The Consequence is, That all the Revolutions in Nature, can give it nothing more than different Degrees of these Dimentions. And what affinity has Thinking with such Attributes as these? No more than there is between a Syllogism and a rand-wand. a word: If Thinking is Essential to Matstocks and Stones will come in for their Share of Privilege. But if all Matter does not Think, none can; for the Essence of all Matter is the same.

Luc. Does it imply a Contradiction for

Matter to Think?

Hyl. Truly, in my Opinion, as much as for a Man to be a Horse.

Luc. Why lo? Does Thinking extinguish

Extension ?

Hyl. It extinguishes the Idea if you will; and that is sufficient proof it does not be-

long to the Thing.

Luc. Because Extension and Cogitation are unallied in their Ideas, and this later is not implied in the Notion of Matter, you conclude this Faculty does not belong to it:

Hyl. Yes; and with good Reason. For how can the Distinction of Substances be known, but by the different Proprieties and Operations which proceed from them; and which way can these be discovered, but by the distinct Notions, and Sentiments, we have of them?

Luc. Are you sure your Idea of Matter is

compleat ?

Hyl. That the full Notion of Corporeity is comprized within the Three Dimensions, is as clear as that Two and Two makes Four. To these Dimensions add what Dose of Mo-

tion you please, and then you have raised the whole Posse of Mechanism. And when you have disciplined it in all Postures, and Figures, 'twill be Matter and Motion still. For you may better suppose, That a Mouse may produce an Elephant, than that Matter and Motion should propagate out of their own Species. Now these two Principles fall vastly short of the Notion of Conscious-ness; and are no more like Perception, than Colours resemble Sound.

Luc. You take the Differences of Ideas, for Demonstrations of Distinction in Things;

will that hold?

trust to. If clear and distinct Perception is not the infallible Mark of Truth, 'tis impossible to know any Thing. For all Reasoning is at last resolved into Self-evident Principles: Now these Magisterial Propositions don't dispute for Belief, but demand it. They slash Conviction so powerfully that there is no resisting them, unless you will suppose our Faculties are false: And then it will be Madness to argue about any Thing. To return: Don't you think the whole is greater than any Part of it:

Luc. I allow it an indisputable Axiom;

what follows?

Hyl. Why as plain and as primery a

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Truth

Truth as it appears, 'tis but a Consequence of what I mentioned before.

Luc. What, that a Distinction of Ideas

infers a Distinction in Things:

Hyl. Yes. For do but attend, and you'll find that the reason why you pronounce the whole bigger than a Part; is because the first takes up a greater room in the Notion, and includes a more comprehensive Reality, than the later.

Luc. It seems then the Functions of Life and Reasoning, proceed from an immaterial Substance; and that the Body and spirit, are

perfectly distinct.

Hyl. Nothing more certain. And if a Spirit has no Extension, it can have no Parts; from hence it becomes indivisible, and thence immortal.

Luc. I own these Consequences are very clear; but then they are embarrassed with some appendant Difficulties which shock a

Man's Understanding.

Hyl. Look you! We must not let go manifest Truths, because we cannot answer all Questions about them. Objections are no good Evidence against positive Proofs. This scrupulous way would make us deny our Senses: For there is scarcely any thing we meet with, but puts our Reason to a stand, in some Circumstance or other. But pray where does the Pinch lye?

Lur. Why, by this Scheme all Communication between Soul and Body is cut off; and yet nothing is more certain than that These two maintain a large Correspondence. You see we move our Limbs at our Pleasure, and receive various Impressions according to the Objects of Sense, and the Habits of Constitution. But how the Soul can move the Body, or be affected by it, without Extension, is past my Comprehension. For all Motion is perform'd by Refistance, and Resistance supposes Contact, and Contact requires a Superficies, and this implies Extension; so that where Extension is absent, the other Requisites must fail of Course. At this rate, a Soul may as soon push down a Church Steeple, as stir a fingle Atom.

Hyl. I confess I can't tell you how this Atfair is managed. 'Tis possible the Soul

does not move the Body at all.

Luc. How then comes it to pass that Motion is so perpetually consequent to our Will? For the Purpose: When I have a Mind to walk, the Muscles are immediately put into a Posture of Travelling, and do their Office at the least Notice imaginable.

Hyl. I believe this mysterious Correspondence depends on the Laws of the Union; which by Sovereign Appointment are or-

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der'd

der'd to consist in a certain Reciprocation of Thoughts and Motions, and so vice

versa.

Luc. You mean, when I would move my Finger, God directs the Organ for such a Performance: And on the other hand, gives me Ideas suitable to the Presence of sensible Objects, and to the State of the Union.

Hyl. Right.

Luc. But why do you make use of this Supposition? Do you believe the Power of Exciting Motion exceeds the Force of the Soul?

Hyl. 'Tis not improbable it may. For if this Privilege lay within our reach, one would imagine we should know something more of the Manner of using it. But I don't pretend to determine any Thing.

Luc. You don't think it impossible for a

Spirit to move Matter?

Hyl. By no means: If it were, there would be no such Thing as Motion. For Extension implies no Necessity of being Moved: It supposes no more than a bare Capacity for such an Event. Now that Power which brings this Possibility into Act, must be something distinct from Matter. Besides: The Regularity of Motion, visible in the great Variety and Curiosity of Bodies, and the constant and even Revolutions of some

some of them, is a Demonstration that the whole Mass of Matter is under the Conduct

of a Mighty Intelligence.

Luc. By your Reasoning, I conceive you believe that the Power of Motion, is either an incommunicable Perfection of the Supreme Being, or else a sort of Prerogative Royal, which he is pleased to keep in his Hands, that we may be the more sensible of our dependance.

Hyl. I think that Opinion not improbable. You know the Apostle tells us, That in Him we Live, Move, and have our Being: Which Words 'tis likely will bear a more Literal Sense than is usually imagined.

Luc. May be so. But to return: If Matter be so uncapable of Thinking, as seems to have been proved; How comes it about that the Operations of sense, and Reason, vary so much according to the Disposition of the Organs? For if the Musick does not depend on the Instrument, what's matter whether 'tis in Tune, or not? Now you know any considerable Degrees of Sickness, or Age, flat the Senses, extinguish the Memory, and weaken the Understanding: So that the Vigour of the Mind seems almost stifled under these Corporeal Oppressions.

Hyl. I grant the Powers of Sensation are contracted or enlarged, made keen

or languid, according to the Temper of the Body. But 'tis likely these Circumstances are no more than occasional Causes of this Variety. My Meaning is, That there is no natural Connexion between Thought, and Matter and Motion: Or that the Soul and Body do not act by direct Force upon each other. 'Tis true, Sensations and Passions, seem to depend upon a particular Set of Motions: And the Body, on the other hand, seems to fall into different Postures by the Orders of the Mind; yet these Effects may not result from any mutual A-gency, but meerly from the Will of a third Power. That this Supposition is possible, needs no proof. That its matter of Fact, seems likely; because the two Parties are so essentially foreign and dissimilar, that they seem uncapable of entertaining any Commerce by virtue of their own Strength.

Luc. If the Operations of Life have no immediate dependance on the Quality of the Organ; why are our Senses worn up with Age, and decay with the visible Parts

of the Body ? St. Law har a read

Hyl. When the common Period of the Union is almost expired, its likely Providence gives us notice of it by such sensible Declensions; that we may disengage from

the World by degrees, and prepare the better for so great an Alteration.

Luc. Why does Pain follow from Obstructions, Dislocation, Discontinuity, &c. and Pleasure from those Actions which support the Frame?

Hyl. To encourage us to keep the Body

in repair, and to prevent Dissolution.

Luc. Your answering in the Final Cause, makes me believe you are at a Loss for the

Efficient.

Hyl. As to that, Tis probable the Divine Oeconomy has settled such an interchangeable Train of Thoughts, and Motions, between Soul and Body; that as soon as the occasional Hints spring out, the other will as constantly follow, as if they were produced by the most immediate Causality. For Instance: If I cut my Finger, I shall as certainly feel Pain, as if my Soul was coextended with the Limb, and had a Piece of it Sawn through. So when I am disposed to Strike, the Action will be performed with the same Force and Regularity, as if it was conducted, and pushed on by the will, in the most corporeal Manner.

I mention this both to illustrate the Point, and to shew that we ought to guard upon both Parts of our Composition: That there may be nothing done which is un-

becoming, or disagrees with the Intendments of Providence.

Luc. If the Soul and Body have no intrinsick or essential Aptness to take or receive Impressions from each other; why is the Structure of the later so curiously Framed? Why is there such variety of Parts, and such admirable Proportion? By your Scheme the Soul might have the same compass of Sentiment and Perception, and do every jot as well, if it were united to a Clod.

Hyl. So it might, though it had never an Atom belong to it. However your Question about the Curiosity of the Body, may be answer'd by saying, That 'tis probably so framed to shew the Wisdom and Power of the Architect, and to heighten the Beauty and Dignity of the Creature.

Luc. Do you say the Soul may be as hap-

py without a Body, as with it?

Hyl. I say 'tis possible to be so. Though God may order it otherwise, if he pleases; as in Effect he has done with respect to the Resurrection. But let this last Dispute lie undecided. And before I take my leave, I can't but observe to you, that there are a great many strange Appearances in Thoughts. Methinks, if it might be, I would gladly understand the Formation of a Soul, run it up to its Punctum Saliens, and see it beat the

whence do they arile? What Stuff are they made of? And what Vigour is it that gives them such an Instantaneous Production? They are conceived in sull Maturity, and step into Persection at sirst. They scorn the Gradations of Bodies, and the heavy Successions of Motion. They gain the Race at a Start, out-stretch the Speed of Gunpowder, and Distance Light and Lightning.

Luc. If they come up in that Perfection, why are some Thoughts said to be unfinished, and to require the working off with Labour

and Time?

Hyl. I grant you Projects, Harangues, and Chains of Reasoning, are not so quickly Wrought up. They include Multitude, and Order, and Choice; and therefore must have some Leisure for Ranging and Invention. But as to single Ideas, Inconnexions, and flight Touches, my Observation holds good. For pray what Time does it take to raise the Notion of a Mountain? Or to Think from England to Japan? A Man may set both the Poles together in his Head, without trouble; and Clutch the whole Globe at one Intellectual Grasp, if he pleases. To go on: Methinks the Conveyance and Disposition of Things in the Mind, is very extraordinary. What Faculty is it which takes the Model of the largest

largest Objects, and draws the Picture in Little? That reconciles all disagreing Qualities, and lodges Sympathy and Antipathy, Fire and Water, together without disturbance? That contracts the Intervals of space, unites the Distances of Time, and draws Past, Present, and Future, into a single View? How comes it to pass that such an infinite Number of Things are placed with fuch Order and Distinction in the Memory; notwithstanding the Tumults and Confufions, Marches and Counter-marches, of the Animal spirits? What room is there for such variety of Characters, and length of Records? What is the reason some remarkable Passages will remain fresh and entire for Sixty Years together; when all the Furniture of the Head has been often renewed in that Period ?

Luc. I confess I can't explain the How to you, unless the impregnated Fibres, or Spirits, at their going off, deposit their Charge

with those that remain.

Hyl. They are very just if they do so: But I am afraid this handing of Notions from one Piece of Brain to another, is somewhat unintelligible. In short, If you reslect upon the Liberty of Thought, the Extent, the Abstractions, and all the Singularities of its Operations; you'll be obliged to assign

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it a nobler Original than Matter, and Motion.

Luc. I am satisfied with what you say; and upon a through View, I find the System of a Mechanical Soul, wretchedly ridiculous.

Hyl. All the Branches of Scepticism are so. If the Success of our Hobbists were no better than their Reasoning, they would have sew Disciples. But some People are willing to be imposed upon. For loose Practises must have supporting Principles, otherwise there will be no Quiet.

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OF THE

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BOOKS.

HE Diversions of Reading, though they are not always of the strongest Kind, yet they generally Leave a better Effect than the grosser Satisfactions of sense. For if they are well chosen, they neither dull the Appetite, nor strain the Capacity. On the contrary, they refresh the Inclinations, and strengthen the Power, and improve under Experiment. And which is best of all, they Entertain and Perfect at the same time; and convey Wisdom and Knowledge through Pleasure. By Reading a Man does as it were Antedate his Life, and makes himself contemporary with the Ages past. And this way of running up beyond ones Nativity, is much better than Plato's Pre-existence; because here a Man Man knows something of the state, and is the wiser for it, which he is not in the other.

In conversing with Books we may chuse our Company, and disengage without Ceremony or Exception. Here we are freefrom the Formalities of Custom, and Respect. We need not undergo the Penance of a dull Story, from a Fop of Figure; but may shake off the Haughty, the Imperti-nent, and the Vain, at Pleasure. Besides, Authors, like Women, commonly Dreis when they make a Visit. Respect to themselves makes them polish their Thoughts, and exert the Force of their Understanding more than they would, or can do, in ordinary Conversation. So that the Reader has as it were the spirit and Essence in a narrow Compass; which was drawn off from a much larger Proportion of Time, Labour, and Expence. Like an Heir, he is born. rather than made Rich; and comes into a Stock of sense, with little or no trouble of his own. 'Tis true, a Fortune in Knowledg which Descends in this manner, as well as an inherited Estate, is too often neglected, and squandered away; because we do not confider the difficulty in Raising it.

Books are a Guide in Youth, and an Entertainment for Age. They support us under Solitude, and keep us from being a

Burthen

Burthen to our selves. They help us to forget the Crosness of Men and Things; compose our Cares, and our Passions; and lay our Disappointments asleep. When we are weary of the Living, we may repair to the Dead; who have nothing of Peevishness, Pride, or Design, in their Conversa-

tion. However,

To be constantly in the wheel has neither Pleasure nor Improvement in it. A Man may as well expect to grow stronger by always Eating, as wiser by always Reading. Too much over-charges Nature, and turns more into Disease than Nourishment. 'Tis Thought and Digestion which makes Books serviceable, and gives Health and Vigour to the Mind. Neither ought we to be too Implicit or Resigning to Authorities, but to examine before we Assent, and preserve our Reason in its just Liberties. To walk always upon Crutches, is the way to lose the Use of our Limbs. Such an absolute Submission keeps us in a perpetual Minority, breaks the Spirits of the Understanding, and lays us open to Imposture.

But Books well managed afford Direction and Discovery. They strengthen the Organ, and enlarge the Prospect, and give a more universal Insight into Things, than can be learned from unlettered Observation. He who depends only upon his own Expe-

rience, has but a few Materials to work upon. He is confined to narrow Limits both of Place, and Time: And is not fit to draw a large Model, and to pronounce upon Bufiness which is complicated and unusual. There seems to be much the same difference between a Man of meer Practise, and another of Learning, as there is between an Empirick and a Physician. The first may have a good Receipt, or two; and if Difeases and Patients were very scarce, and all alike, he might do tolerably well. But if you enquire concerning the Causes of Distempers, the Constitution of human Bodys, the Danger of Symptoms, and the Methods of Cure, upon which the Success of Medicine depends, he knows little of the Matter. On the other side: To take Measures wholy from Books, without looking into Men and Business, is like Travelling in a Map, where though Countrys and Cities are well enough distinguished, yet Villages and private seats are either Over-looked, or too generally Marked for a Stranger to find. And therefore he that would be a Master must Draw by the Life, as well as Copy from Originals, and joyn Theory and Experience together. is well are though a timel absorber. is a more full to the control bear a

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OF

Confidence.

Onfidence as 'tis opposed to Modesty, and distinguished from decent Assurance, proceeds from Self-opinion, occasioned by Ignorance or Flattery. When a Man over-rates himself by his own Folly, or the Knavery of others, he is presently for falling to work with his Privileges, and takes care upon all Occasions to do justice to his Merit. This Extravagance makes him over-forward in Buliness, assuming in Conversation, suddain and peremptory in his Answers, and afraid of nothing so much as to feem within the Possibility of a Mistake. 'Tis true, it sometimes happens that People who have the Wit to know they are good for little, set up notwithstanding for Men of Sufficiency. They are for trying if they can serve a Turn upon the Weakness of the Company. But this Trick seldom succeeds long together. For if a Man wants a good Opinion of himself, and is not sincere in his Vanity, he will be apt to want Spirits, and presence of Mind, to do his Business:

Bulinels: A Diffidence of himself will make the Paint fall off, fink his Figure, and betray his Meanels; especially when he meets those who are his Superiors in Quality, or Sense. A Man must first put a Cheat upon himself, before he can expect to do any Good with other People: For he that is not conceited in his Conscience, is never likely to make a Coxcomb worth a Groat. But when the Mind is throughly tinctured, the Face will hold the same Colour; and the Man will be proof against all Oppositions of Sense and Difficulty. For as Malbranche observes, Peoples Opinions of themselves, are commonly legible in their Countenances. Thus a kind Imagination, makes a bold Man have Vigour and Enterprize in his Air and Motion. It stamps Value and Significancy upon his Face, and tells the People he is to go for so much; who oftentimes being deceived by the wash, never examin the Metal, but take him upon Consent. Not that Men are bound to look as Sheepishly as they can, for fear of an Imputation: For sometimes a Consciousness of Worth; a Nobleness and Elevation of Mind, together with Fineness of Constitution, gives Lustre and Dignity to the Aspect; and makes the Soul, as it were, thine through the Body. But to return: A Man of Confidence preffeth forward upon every Appearance of Advantage; People,

vantage; and thinks nothing above his Management, or his Merit. He is not easily discouraged by the Greatness of an Attempt, by the Quality of Rivals, or the Frequency of Miscarriage. He is ready to rally after a Defeat; and grows more troublesom upon Denial. Thus where his Force is too feeble, he prevails by dint of Impudence: Thus People are stormed out of their Reafon and Inclinations; plagued into a Compliance; and forced to yield in their own Defence. These Men of Forehead, are magnificent in their Promises, and infallible in their Prescriptions. They love to ensure a Cause, and seldom talk under Certainty and Demonstration. This Talent makes them often succeed against modest Men of much greater Sufficiency, where the Competition is governed by a popular Choice. For though there is Reason in many Cases to decide Controversies by the Vote; yet 'tis no less true, on the other hand, that the Majority of Mankind is fel-dom the Wifest. The Multitude are more imitten with Appearances, than Things. The Noise, and Chitter, and Parade of a Pretender, calls up their Attention; and flashes upon their Weakness, at an irre-sistable Rate. It surprizes their Imagination, and subdues their Judgment: So that a bold Undertaker gains mightily upon the People,

People, especially at his first Setting out. Nay, wise Men are sometimes over-born, or imposed on this way, when they are taken at a Disadvantage. Indeed this Faculty is of great Use to play a Prize with, or carry on an Imposture; and therefore your Quacks, Figure-flingers, Petty-foggers, and Republican Plotters, cannot well live without it. It enables a Man to Flourish, Rail, and Romance, to Admiration. It makes Impertinencies shine, Impossibilities seem credible, and turns Rats-bane into Elixir Vita. And when Matters are brought to a Pinch, and the Crowd drawn out, in Expectation of something extraordinary; then if the Mountain will not come to Mahumet, he will for once condescend to go to the Mountain. And thus by entertaining the Company with a Jest; the Prophet's disengaged, and the Miraele adjourned to a more convenient Season. However, these Sparks meet with their Mortifications: For when they happen to fall among People of Judgment, they are looked through immediately; and then the Discovery spreads For Confidence is apt to expose it felf, to over grasp Business, to talk without thinking; and to fail in the Decencys of Convertation. Now when a bold Man is out of Countenance, he makes a very wooden H 2

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wooden Figure on't. He has no Hand at Blushing for want of Practise: And acts Modesty with so ill a Grace; that he is more ridiculous in the Habit of Vertue, than in that of Vice. To go on with him a little farther: One of this Character, is like an Out-landish Show; most admired at sirst Sight. He has Gloss, but without either Fineness, or Substance. And therefore, like Cloath ill made, he looks better in the Shop, than he wears in the Suit. In a word, He is the Jest of wise Men, and the Idol of Fools: And commonly his Patent runs for his Life-time.

OF

ENVY.

Nvy is a Displeasure for some supposed Advantage in another. The Object of this Passion is something Desirable. And though Excellency, precisely considered, cannot occasion Dislike; yet Excellency misplaced may. The Envious believes himself eclipsed by the Lustre of his Neighbour. That

That which is good in it self, becomes an Evil to him; which makes him wish it either Removed, or Extinguished. The Discovery of the Rise and Unrealonableness of Envy, and the way to prevent being either Active in it, or Passive under it, will comprehend the Argument. To begin with the first. Envy lies mostly between Beings equal in Nature, though unequal in Circumstances. We don't envy Brutes, though they exceed us in many Respects not inconfiderable. No Body is angry with a Bird because she can Fly. We are not offended with the Strength of an Elephant, or the Speed of a Horse, or with a Dog, for having a better Nose than his Master. These are all foreign Commodities, they are not look'd on as the Growth of our Soil; which makes them neither Expected, nor Desired. Besides, we excel these Creatures in other Qualitys more valuable. So that upon the whole Comparison, we remain their Superiours; which is sufficient to lay our Envy asleep. On the other hand, Men are not subject to repine at the higher Condition of an Angel. They know there is a comparative Disadvantage in their first Composition: The Model of Humanity was Drawn less. Our Capacities, if they were all fill'd, are not large enough to hold so much Happiness. To this I may add, That H 3

the Angelick Grandeur is seldom seen. By being thus conceal'd, it does not awaken our Poverty, nor mortify our Littleness so much, as if it was always display'd before us. And lastly, our Hopes of rising to this Height hereafter, makes us bear our present.

Inferiority well enough.

But where the Essential Properties are alike, Pretensions are apt to Mount, unless seasonably check'd. "I am (crys the En-"vious) of the same Nature with the Rest, " and why then should such a Man Top me? "Where there is an Equality of Kind, there hould be no Distinction of Privilege. I " am as near of Kin to God Almighty as the "Best; and he is certainly the Noblest An-"cestor. I am cast in the same Mould, made "up of the same Matter, and stamp'd " with the same Impression, and why should "I not pass equally in general Esteem? In " taking Gold and Silver, 'tis not enquired "what Mines they came from, nor how

"long they have been dig'd; If they answer "the Qualities of the Metal, that's enough." Why then should one Piece of human Na-"ture be thought so much worse than ano-

'and shines true upon the Touch-stone?
In answer to this Expostulation; I shall only say, That though the Metal is the same, yet the Figure, the Quantity, and

the Finenels, is often different, which makes a Difference in the Value. To pro-

Those antiently posses'd of Honour, are apt to envy others newly raised. The reason is. This later Promotion takes away the former Difference between the Perlons. The Singularity of a Man's Greatness is in some measure destroy'd. He has sewer to look down upon than he had before: He has loft an Inferiour; which, without being well confidered, will make him uneasy, like a Prince who has part of his Dominions won from him. But this Practice how common soever is unreasonable; where the later Rise is creditable. For all Quality that is good for any thing, is originally founded upon Merit. Now when a Man purchases Honour at as great an Expence of Deferving as my self; why should not his Title be as good! And if for why should I grudge him the Possession? To value worth in my self, or my Family, and over-look it in another, is plain Partiality; and Partiality is always Injustice and the body with the second

When Two fart into the World together, he that is thrown behind, unless his Mind proves generous, will be displeased with the other. For the Success of the first, feems to prefs upon the Reputation of the later. For what will the World lay? Why

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could

could not he hold up? What made him come on so heavily, but that he wanted either Management or Metal? With submission, this Inference is not good, and therefore one should not grow Peevish about it. Success does not always attend Desert, Sometimes Favour, and Opportunity, and Fortune, run most on one Side. Sometimes a Man cracks his Conscience as a Horse does his wind her sering up the Hill

his wind, by straining up the Hill.

But if the Advantage was fairly gained, 'tis unbecoming to complain. If my Friend charges in the Post of Honour, while I am sleeping in my Tent, 'tis great Injustice to envy him the Reward of his Bravery. In all likelihood I brought all my Limbs out of the Bed, which 'tis probable he has not done off the Breach. And if he has, his Merit should not be lessen'd by his good Fortune. He that hazards his Life upon an honourable Score, deserves the same Regard as if he had lost it.

Envy among Persons of the same Trade, is common. The Competition of Interest occasions this Malevolence. They Glean up Custom from their Neighbours; and so what one gets, the other loses.

But why should I grudge a Man the common Advantage of his Employment? Why should I desire more than my Share of Business, and be forry to see another thrive by

his

his Industry? Here can be nothing but Covetoulnels at the bottom, and that is never to be satisfied. However, it must be granted that all Concurrences of this Nature, whether for Money, Favour, or Power, are in danger of being displeased with a fortunate Rival. The Pinch lyes here? The Matter in competition is often Indivisible. An Office, or a Mistress, can't be Apportion'd out like Common, and shared among distinct Proprietors. The Case is like a Lottery with one Prize, a single Ticket is only enrich'd, and the rest are all Blanks. So that they'll tell you, 'tis not so much ill Nature as Disappointment, which sources the Humour. Where the Objects of Defire are more Communicative, there is no Exceptions taken. People don't like a Prospect the worse, because others have the Pleasure of it. They are seldom disturb'd, because their Neighbours hear the same Musick, or smell the same Persumes with themselves. For here is enough for them all. The Satisfaction is so noble, that it spreads without Lessening; 'tis not the thinner for being Beaten: But if there was any interfering, if the senses should engross, or balk one another, as in the Case of Eating and Drinking, you would quickly see the Tables turn'd. If a fine Object should tarnish by having a great many See it; for the Musick should run mostly into one Man's Ears, these Satisfactions would be made Inclosure as well as the rest. Farther.

Those Advantages, which 'tis no Discredit to want, are not usually envied in another. For Instance: He that does not pretend to Painting, is not Touched at the Commendation of a Master in that Prosession. A Woman does not envy a Man for fighting Courage; nor a Man a Woman for her Beauty. An old Man is not uneafy. at the Strength and Activity of those who are younger; neither does Youth envy the Knowledg and Experience of Age. In these Cases, Reputation is unconcerned, and the Esteem of the Person is not sunk by being unfurnish'd. For either the Advantage is foreign to the Condition of Life, or Sex; either we have been possessed already, or have time enough to gain it afterwards. The Absurdity of this Passion has partly been discover'd already, and may be farther enlarged.

Envy is an ill-natured Vice; 'tis made up of Meaness and Malice, It wishes the Force of Goodness restrain'd, and the Measure of Happiness abated. It laments over Prosperity, and sickens at the Sight of Health. Had Envy the governing of the Creation, we should have a sad World on't. How would it insect the Air, and

darken

darken the Sun; make the Seas unnavigable, and blaft the Fruits of the Earth? How would the Face of Nature be over-cast? How foon would Peace be banish'd, and Pleasure languish and expire? We should see Confusion without Settlement, Madness without Intervals, and Poyson without Antidote. Discord, and Disappointment, and Despair, would then be the only Blessings and Entertainments of Life. Could the Envious prevail, all noble Undertakings would be crush'd, and Invention nip'd in the Bud. Nothing extraordinary in Industry, Sense, or Bravery, would be endured. Whatever was Shining would foon be eclipfed. Beauty would be deform'd, and Courage turn'd into Cowardize. To excel either in Art or Nature would be a Crime: And none could be Safe, but the Ill, and the Useles.

Emulation is a handlom Passion, 'tis enterprizing, but just withall: It keeps a Man within the Terms of Honour, and makes the Contest for Glory fair and generous. Here is nothing Malevolent and Insidious. The Advantage is gained by Improvement, not by Injury. The Man strives to excel, but then 'tis by raising himself, not by depressing another. But Envy oftentiones wants Spirit, as well as Good-nature. Like a cold Poyson, it benumns and stupisses. And thus as it were conscious of its own Impo-

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Impotence, it folds its Arms in Despair, and fits Curling in a Corner. When Envy conquers, 'tis commonly in the Dark; by Treachery and Undermining, by Calumny and Detraction. The Envious are always ungrateful; they hate a noble Temper, though shewn upon themselves. If you oblige them, 'tis at your peril: They'll fly in the Face of a good Turn, and Out-rage where they ought to Reward. Has not many a brave Man been ruined, by being over-charged with Merit : What banish'd Themistocles, and sent Belisarius a begging, but doing too much for their Country? The comfort is, Envy is no less foolish than detestable; 'tis a Vice which they fay keeps no Holy-days, but is always in the wheel, and working upon its own Disquier. Envy, strictly considered, is a Mark of Inferiority. It supposes some Excellency in another which is wanting in it self. This is a cruel Mortification; for the Envious are generally Proud. 'Tis a strong Desire to be Above, which makes People uneasy Beneath. Now to see a hated Person superior, and to lie under the anguish of a Disadvantage, is far enough from Diversion. Envy is of all others the most ungratifying and disconsolate Passion. There is Power for Ambition, and Pleasure for Luxury, and Pelf even for Covetousness; but Envy can give

give nothing but Vexation. 'Tis made up of Impotence and Malice; and where these two Qualities are well compounded, there needs no other Ingredients of Milery. Envy how carefully does it look: How meager and ill-complexioned: It preys upon it felf, and exhausts the Spirits: 'Tis a Disease in its Constitution, and every Pulse is a Pain. Ease must be impracticable to the Envious: They lie under a double Misfortune 3 common Calamities, and common Bleffings, fall heavily upon them: Their Nature gives them a Share in the one, and their Ill-nature in the other. And he that has his own Troubles, and the Happiness of his Neighbours, to disturb him, is likely to have work enough. Envy looks ill under every Aspect. For if a Man be Good, he ought to be Loved; if Bad, to be Pitied. To envy a Superior, makes the Odds more smarting, and the Distance more sensible. To envy an Inferior, is to lose the higher Ground, and to set him upon a Level. To grudge any Man an Advantage in Person or Fortune, is to censure the Liberalities of Providence, and be angry at the Goodness of God.

And since Envy is so odious, and every way unlucky, and does so much mitchief to it self, and others, it may not be im-

proper

proper to offer something more particular

to prevent it.

First then let us consider, That Providence has given the least of us more than we can pretend to. If we could make out a Title to more Privilege, to complain were not unreasonable. But I suppose no one is so hardy as to say, God is in his Debt; that he owed him a nobler Being, or a better Subsistance. For Existence must be antecedent to Merit. That which was not, could not oblige; and Nothing can claim Nothing. You'll say such a one is much better furnish'd than my self. Besides, I want several Conveniences which I could mention. And if I must not have them, I wish they had not come in my way. Look you! Are we to cry, like ill-managed Children, for every Thing before us? If I give a Beggar Six-pence, has he reason to grumble beause he has seen a Shilling, or knows how to spend a Crown? Let him give me leave to be Master of my Charity, and do what I please with my own. If bare Knowledge would give Possession, and our Senses could Challenge all they lay hold of; there would be a strange World quickly. But these are wild and impracticable Suppositions. There is neither Justice, nor Convenience, nor Possibility, in such an Expectation. Let us remember we are well dealt with;

with; and then we shall not be troubled to see another in a better Condition. To consider we have more than we deserve, will help our Reason to silence our Murmuring, and make us assamed to Repine. Just Thoughts, and modest Expectations, are easily satisfied. If we don't over-rate our Pretensions, all will be well. Humility distance Expectations, all will be well.

arms Envy, and strikes it dead.

Secondly, We should endeavour to improve our respective Abilities. Men naturally defire to stand fair in the Opinion of others: And to have something of Value to support them in their own Thoughts. When they are the worst of their Way, and fixt in the Fag-end of Businels, they are apt to look not kindly upon those who go before them. He that can be reconciled to the Character of an inlignificant Person, has a mean Soul. To be easy, a Man should examin his Genius, and exert his Spirits, and try to make the most of himself. Tis true, every one cannot expect to distinguish himself in the highest Posts; To command an Army, or ride Admiral in a Fleet, or be at the Head of Justice, or Religion: (Neither is it material to the Point.) Notwithstanding there are few but may Shine in their own Orb, and be Remarkable in their Station; so far at least as to guard off Contempt, and secure a moderate Repute: And thole

those that are easy at Home, will not be envious Abroad. Those that are Good for fomething themselves, will be contented that others should be so too. All Things considered, They have their Share of Re-

gard, and let who will take the rest

Thirdly, The proportioning Reward to Merit, (which will be done Hereafter) is a sufficient Expectation to remove Envy. The Perswasion of such a Regulation of Honour, is certainly the most solid Principle for this purpose imaginable. For this way all the seeming Partialities of Birth, and Fortune, are set aside. And to speak samiliarly, every one has a fair Turn to be as Great as he pleases. Here all People are upon equal Terms of Advantage: The Temple of Honour stands open to all Comers; and the Peasant has an Opportunity of being as great as a Prince. Thus Station and Happinels lies in every ones Power: The Management of the will determines the Precedency. A flender Share of present Advantage, will do no prejudice to future Pretensions. For Men will not be valued by the Size of their Understandings, but their Honesty. Not consider'd by the Height of their Character, but for the Decency of Personation. When the Scene of Life is thut up, the Slave will be above his Mafter, if he has acted better. Thus Nature and ConCondition, are once more brought to a Ballance: And as all Men were Equal at first, so they may be at last; if they take Care. This Consideration digs up Envy by the Roots; because no Man can be less than mother, without his own Fault. The

way

To prevent being Envied, (for that should be thought on too, in a Privilege, is to thew it not undelerved. That is either transmitted from worthy Ancestors, or acquired by Qualities extraordinary. He that rifes above a common Performance, and goes far wan honorable Danger, may be thought to Earn the Distinction of his Eircumstances. In Rich Cales, People are more inclined to commend the Merit, than repine at the Succefs: Especially if the Advantage be civilly managed. Cancele , and Arrogance, and Offentarion, Spots all: Pride, and ill Nat rure, will be hated in Spight of all the worth in the World. But he that is obliging in his Exeltation, and makes a modelt the of His Superiories I may fit fecure, and have other shie sid no sadi w boog he sabecads no finall part of it to be seen there; elivtendly when them to comes of its own accord. Here the different Apprehensions of the Mind di-Du themselves. Igrant, they are not atwings fully diffing diffied in their Cautes and

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To prevent being Envird (for that the Jd HE Countenance seems designed not only for Ornament, but Information. The Passions there displayed make way for Commerce and Communication; and help so let one Man into the Sentiments and Affections of another. Tis true, the Soul is not altagether Difcovered. If the Thoughts lay open to Observarion, there would great Inconveniences followed Many good Defigns would be defeated : Many improper Aversions and Defires would appear : The Business of Life mould be disturbed, and Conversation made almost impracticable Induch Cales People would chale to converie in the dark, rather than trust themselves with the Sight of each other. Bewever Though the Soul can't be all forced into the Face, yet there is no small part of it to be seen there; especially when it comes of its own accord. Here the different Apprehensions of the Mind discover themselves. I grant, they are not always fully distinguished in their Causes, and

and their Kind. But though they are not drawn at Length, you have fomething of the Colour, and Proportion. Here Joy and Grief, Resolution and Fear, Modesty and Conceit, Inclination, Indifferency and Disgust, are made legible. The Character is fairest and best marked in Children, and these who are unpractised in the little Hypocrifies of Conversation. For when Nature has learne to put on Art, and Disguise, the Forehead is not eafily read. Now 'tis very Surprizing to see the Image of the Mind Ramp'd upon the Afpect: To fee the Cheeks take the Dye of the Passions thus naturally, and appear in all the Colours and Complexions of Thought. Why is this Variety of Changes confined to a single Place: What is the Reafon a Man's Arm won't Smile and Frown, and do aff the intellectual Postures of the Countenance: The Arm feems to have a finer Skin than the Face: Tis lefs exposed to the Weather; the Veins are larger, and more visible, and the Pulle beats stronger. In short, If Matter and Motion would do the Bulinels, the Arm, excepting the Eye, feems to have the Advantage, and might put in for the Index and Interpreter of the Mind. And yet we fee tis strangely uniform and unaffected upon every Accident and turn of Thought; and nothing but a Blow, or a Pinch, can make it change Colour.

Colour. But the Face being design'd to be uncloath'd, and in view, God has there fixed the Seat and Visibility of the Passions 5 for the better direction of Conversation. The suddain Alteration of the Countenance, is very remarkable. A forcible Object will rub out the freshest Colours at a stroke, and paint others of a quite different Appearance. A vigorous Thought, or a Surprize of good Fortune, dispels the Gloom, and brightens the Air, immediately. To metamorphose the Blood and spirits thus extempore, is not a little Strange. It argues an amazing Finenels and Curiolity in the Parts; that the least Touch of the Imagination can alter them into almost what Appearances it pleases. The Strength of the Representation, is another Circumstance worth confidering. The inward Motions and Temper, are sometimes drawn with wonderful Life. The Advantages of Youth and Complexion, the particular Force of the Mind and Occasion, answer to the Finaness of the Colours, and the Skill of the Pain-When all these Causes meet, the Passions are marked with extraordinary Clearness, and Strength. What can be more fignificant than the fuddain Flushing and Confusion of a Blush; than the Sparklings of Rage, and the Lightning of a Smile: The Soul is as it were Visible upon these Occafions;

sions; the Passions Ebb and Flow in the Cheeks; and are much better diffinguished in their Progress, than the Change of the Air in a weather-glass. Some People have an Air of Dignity and Greatness, and an unusual Vigour, in their A pect. Others have a Sweetness and good Humour printed upon them, which is very engaging: A Face well furnished out by Nature, and a little disciplined, has a great deal of Rhetorick in it. A Graceful Presence bespeaks Acceptance, gives a Force to Language, and helps to Convince by Look, and Posture. But this Talent mult be sparingly used, for fear of falling into Affectation; than which nothing is more naufeous. Of all the Appearances, methinks a smile is the most extraordinary. It plays with a surprizing Agreableness in the Eye; breaks out with the brightest Distinction, and sits like a Glory upon the Countenance. What Sun is there within us that shoots his Rays with so suddain a Vigour? To see the Soul flash in the Face at this rate, one would think might convert an Atheist. By the way, we may observe that smiles are much more becoming than Frowns: This seems a natural Encouragement to good Humour. As much as to fay, If People have a Mind to be Hand-Ism, they must not be Peevish, and Unto-ward.

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Another Thing remarkable, is the Obsequiousness of the Aspect. It goes as true to the Mind, when we please, as the Dial to the Sun. The Orders are publish'd as soon as given. 'Tis but throwing the will into the Face, and the inward Direction appears immediately. 'Tis true, a Man cannot command the standing Features and Complexion; but the Diversities of Passion are under Disposal. The Image of Pleasure is never seen, when Anger was intended. No. The Sentiments are painted exactly, and drawn by the Life within, desirons

And fince tis in our Power not to give a wrong Sign, we should not pervert the Intendments of Providence. To mash over a coarse or insignificant Meaning, is to counterfeit Natures Coin. We ought to be just in our Looks, as well as in our Actions ; for the Mind may be declared one way no less than the other. A Man might as good break his word, as his Face, especially upon some critical Occasions. It may so happen that we can converse no other way, for want of an Interpreter. But though I cannot tell what a Man fays, if he will be fincere, I may easily know what he Looks. The Meaning of sounds are uncertain, and tyed to particular Times and Places: But the Language of the Face is fixt, and univerial. Its Consents and Refusals, are every where MA

where alike. A smile has the lame Form and Sense in China, as with us. If Looks were as arbitrary as Words, Conversation would be more in the dark. And a Traveller would be obliged to learn the Countenances, as well as the Tongues of Foreign Countries.

And as the Language of the Face is universal, so its very comprehensive. No Laconism can reach in Tis the short-hand of the Mind, and crowds a great deal in a little room. A Man may Look a Sentencey as soon as Speak a Word. The Strokes are small, but so Masterly drawn, that you may easily collect the Image and Proportions

of what they resemble. Who all the stand

Whether Honesty and Dishonesty are difcernable in the Face, is a Question which admits of Dispute. King Charles the Second thought he could depend upon these Observations. But with submission, I believe an Instance might be given in which his Rules of Physiognomy failed. 'Tis true, the Temper and inward Disposition is sometimes visible in the Countenance. Thus Salust tells us, Cataline had Rage and Defiance in his Looks, even after he was dead. However, here the Impression was partly design'd, and voluntary. He had a Mind no question to appear as Fierce and Formidable as he could. But in Infincerity the Case I 4

Case is otherwise; for no Man is willing to be known for a Knave. Whether Men, as they say of Plants, have Signatures to discover their Natures by, is hard to determine. Some People fancy an honest Man looks plain, and open, and all of a Piece. And therefore when they see a shyand compounded Air, a remote and absconding kind of Countenance, they conclude it Cain's Mark. This, in their Opinion, is either a Caution given us by Providence, or the natural Effect of a crasty and suspicious Mind. A Knave, say they, is apprehensive of being Discover'd, and this habitual Concern puts an Odness into his Looks. But

After all, no Man's Face is Actionable.
These Singularities are interpretable, from more innocent Causes. And therefore though there may be ground for Caution, there is none for Censure.

Oblervations, But with fabrialian, I be lieve an Inflance and absolved in which his Raises of Phylogen and investigation and the Temper and investigation is substituted from the times winds in the times and the Courtenance.

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DESPAIR.

How do you know that t Can you see to

HE trouble of Despair always rises in proportion to the Evil that is feared. By consequence, the greatest Agonies of Expectation, are those which relate to another World. But I shall leave this Consideration to the Pulpits, and proceed upon a lower Object. Now Despair, as it respects the Business and Events of Life, is an uneasy and impolitick Passion: It Antedates a Missortune, and Tarments a Man before bis Time. It spreads a Gloominess upon the Soul, and makes her live in a Dungeon beyond the Notion of Presexistence. It preys upon the Vitals, like Prometheus's Vultur; and eats out the Heart of all other Satisfactions. It bramps the Polyers of Nature, and cuts the Sinews of Enterprize, and gives Being to many cross Accidents, which otherwise would never happen. To believe a Business impossible, is the way to make it for How many feafible Projects have miscarried by Despondency, and been strangled in the Birth, by a cowardly Imagination & If Things will -Hibs not

not do of themselves, they may let it alone; for he that Despairs is resolved not to help them: For who would work upon an Impossibility? Such an Expectation, crys one, will never come to pass: Therefore I'll e'en give it up, and go and fret my self. How do you know that? Can you see to the utmost Limits of Nature? And are you acquainted with all the Powers in Being? Is it an easy Matter to pronounce upon all the Alterations of Time, and Accident? And to foretell how strangely the Ballance of Force and Inclination may be turned? Pray let us see whether twill or no, before we grow too politive, and give Sentence against our Interest. A very pretty Device you'll fay! For at this rate, a Man must never Despair while he lives! And pray where is the Harm on't, if it should be so ! Is Despair so entertaining a Companion? Are the Pleafures of it so inviting, and rapturous! Is a Man bound to look out sharp to plague him-self: And to take care that he slips no Opportunity of Being unhappy! As long as there is Life, there is Hope: And if so, 'tis Prudence not to desert it. Hope is a vigorous Principle. 'Tis furnish'd with Light and Heat, to Advise and Execute: It sets the Head and the Heart on work, and animates a Man to do his utmost. And thus by perpetual Pushing, and Assurance, it puts a diffi-

a difficulty out of Countenance, and makes a seeming Impossibility give way. At the worst, if the Success happens to failly itis clear Gains, as long as it lasts. It keeps the Mind easy, and expecting; and sences off Anxiety and Spleen. Tis sometimes so Sprightly and Rewarding a Quality, that the Pleasure of Expectation exceeds that of Fruition. It Refines upon the Richness of Nature, and Paints beyond the Life: And when the Reality is thus out-shined by the Imagination, Success is a kind of Disappointment; and to Hope, is better than to Have. Besides, Hope has a creditable Complexion. It throws a generous Contempt upon ill Usage, and looks like a handsom Defiance of a Misfortune. As who should fay, You are somewhat troublesome now, but I shall conquer you afterwards. And thus a Man makes an honourable Exit, if he does nothing farther. His Heart Beats against the Enemy when he is just Expiring, and Discharges the last Pulse in the Face of Death. the seeped Can be con a saff.

But Despair makes a despicable Figure, and descends from a mean Original. Tis the Off-spring of Fear, of Laziness, and Impatience. It argues a desect of Spirits, and Resolution, and oftentimes of Honesty too. After all, the Exercise of this Passion is so troublesome, that methinks nothing but Dint

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Dint of Evidence, and Demonstration, should force it upon us. I would not despair unless I knew the irrevocable Decree was past. Unless I saw my Missortune Recorded in the Book of Fate, and Signed and Sealed by Necessity. Indeed where the Act is unmanly, or the Expectation immoral, or contradictious to the Attributes of God; we ought to drop our Hopes, or rather never entertain them. And therefore I would neither Hope to play the Fool, or the Knave, or be Immortal. But when the Object is defensible and fair, I would not quit my Hold, as long as it was within the Reach of Omnipotence. What then, must we Hope without Means ! Yes; why not ! When we cannot work them out of our own Industry. Pray what Means was there to make the World with! There was neither Timber nor Tools to raise the Building, and yet you fee what a noble Pile it is. Why should we suppose a Miracle so strange a Thing, since Nature herself was produced this way? He that made Second Causes, can as easily work without, as with them.

To Will, and to Do, is the same Thing with an Almighty Power. If we could Gure a Fever with a Wish, Decree up a House, and make what we would, consequent upon Inclination: In such a Gase, we need not tye

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our selves to Application, and Materials. The bare Fiat of our Will would give Birth to the Idea: And make it start out into Existence without any more ado.

To use the Ministrations of subordinate Causes, looks like a Going about no For where there is Matter and Motion, there must, in humane Apprehension, be Success fion of Parts, and Refiftance, and Time, for the Performance. The Powers of Nature seem too Heavy, to keep Pace with Thought, and to drive out an Instantaneous Production: So that one would almost imagine, the Acting by immediate Omnipotence, was the most disencumber'd, as well as the most magnificent Method. But is it not extravagant to expect a Miracle: Not at all. I believe we are affisted with many more Miracles than we are aware of. For the purpose: A Man in a Storm prays that he may escape being Wreckt. Will delire to know, whether he thinks it possible for him to be the better for his Devotions. he does not, he is an impertinent Atheift for using them: If he does, he must believe that Providence will interpose, and disarm Nature, or divert her Violence. Now to check Second Causes in their Career, to change their Motion, or lay them Afleep before they are Spent, is no less a Miracle than to Act without them. mad a veb mayo

Let no Man therefore disquiet himself about the Future, nor quit a just Undertaking, out of Despondency. Honest People ought to be chearful, if it was only for the Credit of their Vertue: Let us not grow Melancholick upon a superficial View of Things, for that is as far as we can discover. Tis a much better way to do our own Parts carefully, and rest the Event with God Almighty.

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COVETCUSNESS.

BETWEEN

Demeas and Mitias.

Demi Thought I should have Dined with you to Day 5 what made you fail your ulual Eating-house!

Mit. I ask your Excuse. I have been at a Miser's Feasts I went thither to entertain my Cuniosity rather than my Palat for you know that is a Sight which is not every day to be met with:

Dem. And was it as great as the Proverb

makes it?

Mit. Every jot. I have not had my Senses so regaled this long time: 'T was so inviting, that I'm afraid the Founder has taken a Surfeit.

Dem. You mean of the Expence. Fear it not, he will have a Lent after his Carni-val; that will cure him.

Mit. This Fit of Feasting comes upon

him once a Year. If you did not know him, you'd think it was an Ague; he looks fo desperately Pale, and Thin, for a great while after. And now, as you fay, he will go into a Courle of Abstinence, but I with we could prevent the return of the Distemper; for in my Opinion, he is well neither Full, nor Fasting. In short, The Disease lies in his Mind, and how to reach it with a Recipe, I can't tell; for Covetouinels is generally incurable.

Dem. I own tis difficultly removed, and

uncreditable into the bargain; and therefore I hope you will not Report it upon any Person, unless the Symptoms are very clear, and undisputed. Give me Leave to tell you, there are often great Mistakes in this Matter. Some think to Icreen their own Profuseness from Censure, by reproaching the Fragality of their Neighbours. And others pronounce rashly out of Ignorance. With their

good Favour, wife Men will 186k beyond their Nose, and take care of the main. Chance, and provide for Accidents and Age. They know that Poverty is unfashion-able, and Dependance uneasy, and that a generous Mind cannot live upon currefy, with any great Relish. Besides some People do not decline Expence out of Parlimony, but because they do not care for the Trouble of a Figure. They do not care to be crow-ded with Vilitors, to have their Fable peftered with Flies and Flatterers, and to be always yoked in Ceremony. They don't believe any Mafter the more confiderable by keeping a great thany idle People about him; or that any true Greatness can be made our of that which is Little. And becaufe a Man is willing to have his House and his Head cool, and to keep his Time and his Liberty to himself, must he be called Covetous upon this Account? .alderwani yllimin

Mit. I have no Intention to condemn a just Value for Monty! And if any Man has more Sense and Sobriety than his Neighbours, I think it great Injustice to burlesque his Prudence, or represent him injusty Character of Disadvantage. But then I must say, That some People have the Missortune to fall into the Extremes, and that Covetousness does not lie only in Satyr, and Spetousness does not lie only in Satyr, and Spe-

culation.

Dem. I perceive you have a Mind to say something upon this Argument: With the Precautions above-mentioned, I am willing to hear you. Take your Method, and draw out into what Length you please; you will have no Interruption, for at present I am

not in the disputing Humour.

of giving a close Definition of this Vice; will be sufficiently discovered in the Description. Covetousness has a relation to Wealth, or Fortune. Whether a Man has no more than a just Value for this Advantage, is seen in his Getting, Keeping, and Uling it. A short Survey of the Mismanagement in these three Particulars, will take in the Compass of the Case.

But least you may think this Method somewhat too loose, I shall come a little nearer in a Word or two; and affirm, That he is Covetous who balks any part of his Duty, for fear he should grow the Poorer; and chuses rather to save his Money, than his Conscience. He that denies himself the Conveniences of Life, without either Necessity or Religion. He that is anxious in Riches. He that sets his Interest above his Honour; and values insignificant Gains, which hold no Proportion with his Forture.

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As for the Getting part, a covetous Man never troubles himself with the Niceties of Morality. His Buliness is to secure the End, not to distinguish upon the Means. Let the Project be but Rich and Practicable, and he enquires no farther. Honour and Conscience are fine Things, but they seldom fill the Pocket. When They will Purchase any Thing, a good Manager can counterfeit them; but to be tyed down to a Set of Notions, is the way to be a Begger. He that resolves to Thrive, won't be discouraged by a few hard Names. His Industry is not to be check'd by Fancys, and common Mistake. He will scarcely believe himself, when it makes against him. Inward Reluctance, passes for Spleen, and Vapours; Shame, for an infirm Vanity that hangs too servilely upon foreign Opinion; Generosity, is nothing but a ceremonious Prodigality; and Pity, a foolish Tenderness. These Maxims remove the Difficulties of Business, and open the way for Expedition and Success.

Reason and Religion 'tis likely will interpose sometimes, but the covetous Man goes on for all that. And though he can't command his *Principles*, he is Master of his *Practise*. Sometimes a Man gets only to spend: In that case, Covetoulness is but a ministerial Vice; and serves under Luxury,

or Ambicion. But here I shall consider it as having the Ascendant. Now to recount the Disorders of Life, the Knavery, and little Practices that flow in upon us from this Spring. were almost infinite. Whence comes all circumvention in Commerce, adulterating of Wares, vouching and varnishing against all good Faith, and Honesty: 'Tis Coverousnels that Brews and Dashes; gives you falle Lights, and false Language; and shews many other Dexterities to get your Money. Now what can be Meaner, than to make Over-reaching a part of a Profession: And to impose upon the Ignorance, or Necessity, of a Neighbour? Let an Apprentice be bound to a Miser, and he might as good be Becalmed, or Besieged; for he is sure to be put to short Allowance. One would think Hunger was put in his Indentures, he is so constantly held to it. His Master will not let him grow to his Joynts, nor set up, with all the Flesh and Bones which Nature defign'd him; but is resolved to put part of his Limbs in his Pocket. What is the reafon of racking of Tenants, and rigorous Seizures, that the Rich oppress the Poor, and the Poor steal from the Rich, but because they are not contented with their own?

Whence come Souldiers of Fortune, and Lawyers of Fortune; Men that will Fight and be Fee'd of any Side, and sometimes of

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Both :

Both! What makes the Courtier supplant his Friend, and betray his Master, and sell his Country: Why tis oftentimes nothing but the Love of Money, which makes the Court, and the Camp, and the Bar, thus Mean, and Mercenary. How many Trusts are abused, wills forged, Orphans and Widows rob'd and ruin'd, upon this Score? Where Avarice rules and rages, there is nothing of Humanity remaining. Hence it is that those who recover from the Plague dye sometimes of the Nurse; that the Shipwreckt are disparehed on Shore, that they may not claim their Goods; that Travellers are murther'd in the Houses of Protedion and Entertainment. Things fo bloudy and barbarous, that the Guilty are sometimes as it were discovered by Miracle, profecuted by Apparitions, and purfued by Hue and Crys from the other World.

To leave these Extremities of Wickedness, and proceed to Instances of a lower Nature. What can be more ridiculously Little, than to see People of Figure, and Fortune, weigh an Interest to the utmost Grain? Haggle away Time and Credit about Trisles, and part with a Friend to keep a Shil-

ling ?

Tis not Unentertaining to see Men how they can make their State truckle to their Parsimony. How they will draw in their

Figure

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Figure upon the Road, fink their Titles to lave their Purse, and degrade themselves to lye cheaper at an Ion. Coverousnels is a most obliging Leveller; it mingles the Great and Small with wonderful Condescention; and makes L.—ds, and Valett, company for one another. But these are but petty Indecencies. Coverousnels will sink much lower; if there be but any Oar at the Bottom. It will solicit in the meanest Office, and submit to any infamous Difguise. It turns Lions into Jack-calls; engages Honour in the most scandalous Intrigues, and makes it under-pull to Cheats and Sharpers.

And as the Drudgery of this Vice is mean, so its constant too. It keeps a Man always in the wheel, and makes him a Slave for his Life-time. His Head or his Hands are perpetually employ'd: When one Project is finish'd, his Inclinations roll to another; so that his Kest is only variety of Labour. This evil spirit, throws him into the Fire, and into the water; into all Sorts of Hazards, and Hardships: And when he has reached the Tombs, he sits Naked, and out of his right Mind. Neither the Decays of Age, nor the Approach of Death, can bring him to his Senses, nor shew him the Extravagance of his Passion; on the contrary, his Folly commonly encreases with

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his Years. Wolves, and other Beafts ofprey, when they have once fped, can give over and be quiet till the return of Appetite. But Covetousnels never lies down; but is ever Hungry, and Hunting. 'Tis perpetually harrassing others, or it self, without Respit, or Intermission. The Miser enlarges his Desires as Hell; he is a Gulph without a Bottom; all the Success in the World will never fill him. Sometimes the Eagerness of his Appetite makes him snap at a Shadow, and drop the Substance. Thus Graffus lost himself, his Equipage, and his Army, by over-straining for the Parthian Gold.
Thus the Mareschal Balagny was outed of the Sovereignty of Cambray, by the Cove-toulness of his Lady, who sold the spaniards the Stores which should have maintained the Garison. And thus the Bait of a cheap Bargain, or a large Interest, often helps a Man to Rolen Goods, and crackt Titles. And if he has better Luck than he deserves, the possibility of a Miscarriage keeps him uneasy. The Miser is seldom without Pain: The Shortness of humane Forelight, and the Uncertainty of Accidents, and the Knavery of Men, haunt his Imagination with all the Possibilities of danger. He starts at every new Appearance, and is always waking and solicitous for fear of a Surprize. Like a Night Centinel, the least Noise alarms him,

and

and makes him apprehentive of the Enemy. And let a Man's Pright be never lowisonary in the Cause, the Trouble will be real in the Effect. But sometimes the Anxiety does not lye altogether in a Romance, but comes out of Life and Bulinels. And then you may be fure his Fears will encrease with his Danger. The Loss of a Battle, or the Revolution of a Kingdom, don't affect him half so much, as the News of a Goldsmith's, or Money Scrivener's, going alide. Here, though the Missortune is remote, he is not intensible. Indeed 'tis the only Sympathy he feems capable of. But then the Agonies he lies under, when he comes to be Touched in his own Cale! When a Bond or a Morreage falls, there is nothing can support his Spirits, or keep him within the Compass of Decency. How passionately does he lament over the Parchment Carkass, when the soul of the Security is Departed ! His Humour and his Face is put into Mourning, and so would the rest of his Person were it not for the Charge. However, a covetous Man is not easily baffled : He has a great many Tools to work with. If Deceit makes for his purpose, he will use it to the best of his Skill. If Cruelty will fave a Penny, he will not stick to flay a poor Debtor for the Price of his Skin. No Turn either in State or Religion can Hurc him: He receives any con-

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Impression; and runs into any Mould the Times will cast him. He is a Christian at Rome, a Heathen at Japan, and a Turk at Constantinople. What you will without, and nothing within. 'Tis a Jest in a Miser to pretend to be Honest. To resolve against Poverty, is in effect to forswear Justice and Truth. The Knavery of such People, is as indisputable as an Axiom; and ought to be supposed as a Postulatum in Business. They are false by necessity of Principle, and want nothing but an Occasion to shew it. Conscience and Covetousness are never to be reconciled: Like Fire and Water, they always destroy each other, according to the Predominancy of the Element.

Now one would think he that takes such Pains for a Fortune, and purchases so dear, should know how to use it. One would think the covetous Man had refined upon the Satisfactions of Life; and discovered some unheard of Mysteries of Epicurism. One would imagine his Appetites were more keen and lasting; his Capacities enlarged; and that he could please himself faster, and farther, than his Neighbours. For why should we put our selves to an uncommon Trouble, for a common Advantage? But how can this be? How can Anxiety and Ease stand together? Strong Pleasures and strong Fears are incompatible. A

constant dread of Death, makes Life infipid. And he that is always afraid of Lofes,
has little Leisure to enjoy. Besides, a continual load of Cares depresses the Vigour of
the Mind, and dulls the Inclination, and
clouds the Chearfulness of the Spirits. Like
a Labourer worked down, he is too much
tired for Entertainment.

But alass! were he never so much difpos'd, he has not the Courage to recreate his Senses, and reward his Industry. No. He has more respect for his Wealth, than to take those Freedoms. He salutes it ar an humble Distance, and dares not be too familiar with an Object of Worship. His Gold might as good have stay'd at Peru, as come into his Custody; for he gains nothing by Possession, excepting the Trouble of looking after it o'Tis true, he can command the Sight on't this way; but if feeing an Estate would make one Rich, there's few but the Blind would be Poor. He calls it his own too; but with great Impropriety of Language. My own? What is my own? Why ris something that I eat, or drink, or put on. Something which makes my Body. or my Mind, the better. Something with which I ferve my Friend, or my Country, or relieve the Poor. Property without Application to advantage, is meer Cant, and Notion. The best Metals will rust, by lying Un-

under Ground, and lose their Colour, unless brightned by Use. But where Covetous-ness governs, the Appetite is tyed up, and Nature is put under Penance. Like a Malefactor, a Man has just enough to keep him alive in Pain; enough to Suffer with, but not to Please. The Covetous guards against himself, as well as against Thieves: He loves to step short of Necessity, and hates Convenience no less than a wife Man does Excess. And he that dares not Enjoy, wants that which he has, as well as that which he has not. The encrease of his Fortune, is but an addition to his Trouble. The more he has, the more he has to take Care for; and an Ass is as much enriched by his Burthen, as fuch a one is by his Estate. He may, like a sumpter, carry Things of Value; but he never Wears them. He is only tired, and galled, with his Furniture. Nothing is more uneasy when 'tis on, nor looks more wretchedly when 'tis off. If a Man lays his Meat upon his Shoulder instead of putting it in his Stomach, the Quantity may load him if he will, but never nourish. And as 'tis easier, it would be more reputable for the Miser to be poor. The Pretence of Neceffity might cover a narrow Soul. A Coward will pass, when there is little tryal for Courage. Wealth does but serve to expose Covetousness, and make it more ridi-

ridiculous. For what can be a more wretched Sight, than to fee a Man mortify without Religion! To submit to such voluntary Hardships to no purpose, and lose the Prefent, without providing for the Future. But thus Coverousness revenges the Quarrels of others upon itself, and makes a sort of Reprizals at Home. The truth is, if the Coverous did not make their Neighbours some amends, by using themselves thus ill, they were scarcely to be endured.

But they are generally fair enough to give Satisfaction this way. This Disease sometimes rises up almost to Lunacy and Distraction: Sometimes it over-casts them with Gloom and Melancholy 5 and sometimes breaks out in the Clamours of Despair and Impatience. They are tortured with raging Fears of Want; and the greatest Abundance is not able to keep them in tolerable Humour. To eat, or wear any Thing, till tis past the Best, is Luxury and Profuseness. They must have their Meat tainted, and their Bread mouldy, and their Cloaths moth eaten, before they dare venture on them. It would be great Charity to take them out of their own unmerciful Hands, and put them under Wardship. But 'tis likely the Laws leave them to their Liberty for a Punishment, For as this Vice ought to be severely corrected, fo there is fcarce any

Discipline sharper than its own. And if the Rigour should abate at Home, the Cenfures of the Neighbourhood would help to do Justice. The covetous Man is Homo illaudatus, A Man that you can say no Good of. He abuses all his Advantages either of Person, or Fortune. His Inclinations are ungenerous, his Understanding cheats, and his Power oppresses his Neighbour. He is not Big enough to Love, to Pity, or Affift? Neither Bloud, nor Honour, nor Humanity, can take any hold, where Interest comes in competition. So far from doing any Good, that he desires none. His Wishes are often malevolent; for Blasting and Mildew, for Rots and Murrain, for Storms and Shipwrecks; that he may put off his Stock, and his Stores the better. Upon these Accounts he generally receives as little Kindness as he does, and finds as few Friends as he deserves. Every one think themselves authorised to execute his Credit, to palt and lash him; and make him either the subject of their Anger, or their Scorn.

To sum up the Evidence. A covetous Man loves to be boring in the Earth, like an Insect; and lives always in a creeping and inglorious Posture. His Satisfactions are as Mean as his Figure. He has not the Heart to oblige any Body, no not himself; and therefore is both hated and despised.

Dem. Enough said. I think your Correction is neither Excessive, nor Misplaced. If those concerned will not mend their Manners, they may e'en take it for their Pains.

OF

LIBERTY.

tile within the compals of Law, and Religion. 'Tis a standing clear of inferiour Dependances, and private Jurif-diction. He who is Master of his Time, and can chuse his Business and Diversions; He who can avoid disagreable Company, and be alone when his Humour or Occasions require it; is as Free as he ought to wish himself. 'Tis true, as the World stands, general Liberty is impracticable. If one had nothing but a Soul to keep, he need not go to Service to maintain it. But a Body at present is a very indigent fort of a Thing; it can't subsist upon its own Growth, but stands in want of continual Supplies. This Circumstance of Eating, and Drinking, is a

cruel Check upon many a Man's Dignities; and makes him hold his Life by a service Tenure, However, he that lies under this Incumbrance should make his best on't, and not quarrel with the Order of Provi-At the worst, Death will knock off his Chain shortly: In the mean time his Business is to play with it. But where the Necessaries of Life may be had at a cheaper Rate, 'tis Folly to purchase them this way. He that will factifice his Liberty to his Palat, and convey over his Person for Superfluities, is a Slave of his own making, and

deserves to be used accordingly.

Dependance goes somewhat against the Grain of a generous Mind, and is no wonder it should be so, considering the unreasonable Advantage which is often taken of the Inequality of Fortune. The Pride of Superiors, and the wanton Exercises of Power, make Servitude much more troublesome than Nature intended. Some People think the Life of Authority consists in Noise and Imperiousness, in Menacing and Executions. To let their Servants live easy, is in some measure to make them their Equals: Therefore they love to be always brandishing their Advantage, to part with nothing without a Stroke of Difcipline; and to qualify their Favours with Penance, and Mortification. But the being

enfranchised from Arbitrariness and ill Humour, is not the only Convenience of Liberty. This State affords great Opportunities for the Improvement of Reason. It gives Leifure for Reading and Contemplation; for an Acquaintance with Men and Things; and for looking into the History of Time and Nature. He that has the Bufiness of Life at his own Disposal, and has no Body to account to for his Minutes but God and himself, may if he pleases be happy without Drudging for it. He needs not Flatter the Vain, nor be Tired with the Impertinent, nor stand to the Curtefy of Knavery, and Folly. He needs not Dance after the Caprice of an Humourist, nor bear a part in the Extravagance of another. He is under no Anxieties for fear of Displeasing, nor has any Difficulties of Temper to struggle with. His Fate does not hang upon any Man's Face: A Smile will not transport him, nor a Frown ruin him: For his Fortune is better fixed, than to flote upon the Pleasure of the Nice and Changeable. This Independance gives Easiness to the Mind, and Vigour for Enterprize, and Imagination. A Man has nothing to strike a Damp upon his Genius, to over-aw his Thoughts, and check the Range of his Fancy. But he that is embarrafled in his Liberty, is apt to be unaffured in his Actions;

Actions; palled and dispirited in his Humour and Conceptions; fo that one may almost read his Condition in his Conversation. Tis true, a peculiar Greatness of Nature, or the Expectations of Religion, may relieve him; but then every one is not furnished with these Advantages. The Reason why Permenio could not rife up to Alexander's Height of Thinking, was poffibly because he was under his Command? Lenginus oblerves, That there were no considerable Orators in Greece, after their Government was altered by the Macedonians and Romans. According to him, their Elocution and their Freedom feem'd to languish and expire together. When they were once enflaved, the Muses would keep them Company no longer. The Vein of Rhetorick was seared up, the Force of Demosthenes spent, and no sublime to be had for Love, nor Money: willing A : oas Lans Myanno

Now though Freedom within a Rule is very desirable, yet there is scarcely any one Thing has done more Mischief than this word misunderstood. Absolute Liberty is a Jest; 'tis a Visionary and Romantick Privilege, and utterly inconsistent with the present state of the World. The Generality of Mankind must have more Understanding, and more Honesty too, than they are likely to have as long as they Live, before they

are fit to be at their own Disposal. To tell People they are free, is the common Artifice of the Factious and Seditious. These State-Gypties pick the Pockets of the Ignorant with this specious Cant, and withinforming them what mighty Fortunes they are all born to. And what is this fine Freedom after all that these Sparks can help them to? Why they are free to be out of their Wits, and to be undone, if they take their Advice; To lose their Conscience, their Credit and their Mony, and to be tentimes more press d than they were before.

There is still a more extravagant Notion of Liberty behind. Some People are for Repealing the Laws of Morality for throwing open the Inclosures of Religion, and Leaving all in Common to Licentions and Leaving all in Common to Licentions she and Violence. They are for making their Inclinations the Rule, and their Power the Boundary of their Actions. They hate to let any Opportunity slip, or any Capacity lie Idle: But are for grasping at all Possibilities of Pleasure, and Playing their Appetites at whatever comes in their way. To tye Men up from Enjoyment, and cramp them with Prohibitions, is an Excroachment upon the Rights of Nature. These ungenerous Impositions are it seems the Dotages of Age, the Results of Spleen and Impotence; or at best the Pretences of

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Deligning Power, which lays an Embargo upon lome Branches of Trade to engloss the Advantages to it felf. I wonder why these Men don s improve their Timeiple farther. Why they don't dance upon the Battlements of Houses, Vault down the Monament, and jump into a Purpace for Diver-Restraints upon the Liberties of Motion, and make many of the faculties of Nature in figurificant. They ought to step in to the Rescue of Feavers and Phrenty, and not let their Acquaintance lie under such an ignominations Confinement, especially when their Spirits are up, and they are so well disposed for Satisfaction. Why do they not draw up a Remonstrance against Geals, Pillorys, and Executions; What have they no Sense of the Grievances of their Festion. Grievances of their Fellow Subjects? Canthey see their own, generous Principle suffer, their very Mayna Charta violated, and do nothing towards a Relief? They ask your Pardon; To embark in fuch Expeditions might endanger their Interest, and come home to them at last. And to speak Truth, they are for having this Arbitrary Privilege in no Hands but their own. For Touch them in their Honour or Pro-perty, and you'll find them lenfible enough. A small Injury to them lelves seems intole-rable, and fires them with a Zeal for Justice

Oriective, and give too little Davinges; And therefore though they venture their Wests for it, they must have a Supplemental Satisfaction. Their own Case, one would think, might shew them the unreasonableness of their Scheme; And that a Liberty against Virtue and Law, is only a Privilege to be Unhappy; And a License for a Man to murther Himself.

W ou washing to O B

Old Age.

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DIALOGUE

BETWEEN

Philebus and Eutropius.

Phil. To Our Servant, This Visit is very beliging. If so good a Friend as you are can be more welcom at one time then another, you are so now. I was just going to send to you, to Beg a little of your Conversation.

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Eutrop.

Entrop. Sir I thank you, you are always contriving to give your Friends a Pleasure, one way or other. But methinks you seem somewhat concern'd. I hope no Accident has happen'd?

Phil. Nothing but what I'm affraid you'll smile at; and yet it sits pretty hard

upon my Spirits.

Eutrop. I'm forry for that; pray what's

the Matter? Is to the same of the Marion

Phil. Then without any farther Preamble, I must challenge you upon your last Promise. You may remember we were talking about Old Age, and the Inconveniences attending it. This Speculation has hung cruelly in my Head ever since. I think my Fancy is grown quite Grey upon't.

Eutrop. If that be your Case, 'tis somewhat unlucky; I have no Receipt against that Distemper. What would you be exempted from the common Fate, and have Nature alter'd, for your single Satisfaction?

Phil. With all my Heart, if I knew which way. Not but that I could wish the Advantage was Universal, as much as any Man. To be plain, I don't think my self over-furnish'd, and should be glad to keep up my Person in Repair as long as it lasts. In earnest, it troubles me to consider

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the greatest part of Life is no better than a slow Consumption; That we must shortly sink into a state of Weakness and Inlignificancy, and grow unacceptable both to others, and our selves. When our Limbs and our Memory, and it may be our Understanding too, will fail us; when nothing but a Feaver will warm our Blood; and all the lively Perceptions are forced out of Pain. We begin Life with a slender Stock, and yet it improves itrangly. I wonder when we are wellfurnished we can't hold it: What! Turn Bankrupts when we have more Effects to Trade with, and more Skill to manage? A Flame well kindled and supplied, will burn for ever. When a Man is Rich, a little Care keeps him so. But Life, like an ill gotten Estate, consumes insensibly, in despight of all imaginable Frugality. Infancy is a state of Hope; and has the Tenderness of Parents, or the Compassion of Strangers, to support it. Youth, like a Blossom, gives us Beauty in hand, and Fruit in prospect. But Age grows worse and worse upon the Progress; links deeper in Sorrow and Neglect, and has no Relief

to expect but the Grave.

Eutrop. I think you are too Tragical upon the Occasion; Health, and Vigour, and Sense, hold out sometimes to the length

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Entrop.

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of a long Journey. Place enjoyed them all at 80. And to if, you'll take his word for't, did Cate Major; and reckons you up a great many more. Tally was more than 60 when he wrote his famous Philippicks: In which his Rhetorick is not only more Correct, but more moving and tempestuous, than in his younger Orations. The Poetick Fire, which is foonest extinct, sometimes rages beyond that Period. Of this I could give modern Proof, were it necessary. To go on; old Father to Moin writes now with all the Force, and Spirit, and Pleasantnels of 35. And a Gentleman of our own Country, has the same Happiness. Now thole that can Entertain others, are never ill Entertain d themselves.

Phil. One Swallow makes no Summer. One had need have a Body and Soul made on purpose, to do these things you talk of. I am sure it is otherwise with the Generality: And fince Age feems a common Penance imposed upon Mankind, I could almost wish we had it sooner; and that the sweet Morsel of Life was lest for the last.

Eutrop. That might engage your Apperite too much. What! you would be old when you are young, would you?

Phil. No; it may be I would be young

after I am old.

Eutrop.

This was word in very blance, they were young office, ler that their Time.

Phil Were voting they have Reftene Advantage; a very commentable Reflexion! Were, serves only to thought what we side.
Furnity may thake a good Mosso, but in Life thort View of the Realonguish shaff arti

Entrop. If the Whole Business was as bad as you represent it, there is no help for a therefore we should be contented.

Phil. Under favour, therefore wellieute not be contented? What! is Despair an

Argument for Satisfaction?

Estrop. Por Patience it is, when we have other Considerations to Repport as. Besides; are no Favours valuable butchose which last a Masi's Life time? Does nothing less than an Annuity, deserve Phanks? Certainly we ought to be of a more atknowledging Temper than this comes to; especially where we have nothing as Merit to plead. Upon the whole, I conceive the Confequence may be work'd another way to better Advantage.

PSH. 1100 10 ?

Entrop. Why, filled we can aword ord Age by nothing but Death; but bearings is to make it as early as may be no if you. ask me which way! My answer is, we

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must

must Guard against those Imperfections, to which Old Age is most liable. By Imperfections, I mean, Moral ones; for the other are not to be fenced off. In the fecond place, let us consider, that Age is not altogether Burthen and Incumbrance. There are several peculiar Privileges and Dignities annext to this part of Life. A short View of the Reason of these Advantages, will help to relieve us under the Decays of the Body.

Phil. I am glad to hear it; pray go on

with your Method.

Eutrop. To begin then with the Imperfections. Not that they are as unavoidable as Grey-Heirs; or to be charged upon Age without Exception. My meaning only is, that without Care People are more in danger of them when they are old, than at any other time. The first I shall mention, is a Forwardness to be displeased upon little occasions; to take things by the wrong Handle; and to put severe Con-structions upon Words and Actions. This unhappy Temper may be affigned to several Causes.

1 ft. Old Persons, may be over-suspitious of being contemn'd. Long Experience has taught them that the World is generally unbenevolent and narrow-spirited; that Self-Love, and Ill-Nature, are extreamly

extreamly common, and that the Pleasures of too many are drawn from the Misfortunes of their Neighbours. These Remarks confirmed by repeated Instances, make no kind Impression. So that when a Man is conscious of his own Decay, when he grows less active and agreeable, when he can neither Oblige, nor Punish, with the usual Advantage: When this happens, he is apt to fancy younger People are more ready to divert themselves with his Declension, than to pity it. This Apprehension makes him interpret with Rigour, conclude himself injur'd upon a remote Appearance, and grow disgusted upon every Ambiguity.

Phil. By the way, is Mankind capable of fuch Barbarity as this Jealouly supposes? Can they misapply their Passions at so scandalous a rate? Can they insult an unavoidable Infirmity, and trample upon the Venerable Ruines of Humane Nature? This Insolence is foolish, as well as unnatural. He that acts in this manner, does but expose his own future Condition, and

laugh at himself before-hand.

Entrop. You say well. But very ill Things are often done. And those who have seen most of them, are most Apprehensive. On the other side, Those who are less acquainted with the Vanity and

Vices of the World, and have met with fewer Disappointments, are inclined to a

kinder Opinion.

Phil. A very charitable Ignorance!

However I think your Remark not ill founded, for I have observed an unusual Sweetness of Temper in Children. Nature usually makes a very obliging Discovery of her self in them. They throw themselves with entire Confidence upon Conversation. They act without Artifice or Disguise; and believe others as kind and undeligning as themselves. But when they once understand what a fort of World they are come into: When they find that Easiness of belief betrays them, and that they are losers by the opennels of their Carriage; Then they begin to be upon their Guard, to grow cautious and reserv'd, and to stand off in Jealousy and Suspition. Like Birds that are shot at, Nature grows wild by ill Ulage; and neither Loves, nor Trufts, so much as Before.

Eutrop. Most certainly, unless Care be taken. For this Reason, if a Man does not use to reflect upon his Temper; if he does not shake off his Spleen, and check his Disgusts; if he does not strive to sweeten his Blood, and refresh his Generosity, his esteem of Mankind will abate too fast. This Humour, unless prevented, will slide into

make him have a kindness for nothing but himself. And because odd Discoveries, Russes and Discouragements, encrease upon him in his Journey, the farther he Travels, the less he will like the Company. And since the World has lost his good Opinion, a stender Presumption will be apt to awaken his Jealousy, make him suspect hard measure, and put the worst Interpretation upon Things.

Phil. May not this Forwardness to be disobliged, proceed from the Informities of Age? The last part of Life is a perpetual Indisposition; you are soldom free from the Pain or the Weakness of a Disease. The Feaver of the Fit may sometimes intermit, but then your best days are short of Health. Such uneasy Discipline is apt to make the Spirits turn cager. When a Man is loaden a Feather is selt, and the least rub will make him complain.

Eutrop. I believe the difficulty of some Humours may be thus accounted for. And where this Reason fails, I think I could assign another.

Phil. What is that?

Eutrop. With Submission; I'm affraid old Persons may sometimes over-rate their own Sufficiency. 'Tis true, generally speaking, Knowledge is the Consequence

of Time, and Mulittude of Days are fittest to teach Wisdom 2 Hut this Rule, like othere, what itsh Exception. Hor all that, People are apt to fancy their Understandings move upon an Alcent, and that they must grow Wifer of dourse, as they grow Older of Thus they often take their Improvement upon Content, without examining how they came by itid As if the meer Motion of the Sun, or the running of an Hour-glass, would do the Business. Now a Mistake in this Case makes them impatient of Contradiction, and imagine themselves always in the Right. To argue the Point, and debate their Opinions is to injure them. Wounger Men ought to believe hard, and take Authority for the last Proof.

To proceed. Resting too much upon the Privilege of their Years, may be the occasion of a second Impersection; i.e. Incompliance with the innocent Demands and Satisfactions of those who are Younger. Their Opinions are the Standard of Truth, and their Desires the Measure of Agreeableness.

This Partiality of Thought, this indulging their own Inclinations, makes them firm to Prepossession, and difficultly removed from those Customs which first engaged them. The bare Novelty of a

Thing

Thing is enough to call it; They condemn the prudent Alterations of the prefent Age, and are too kind to the Errors of the former due of his book on our ourse

Phili Under favour I conquive this Method fearcely defensible. Tie true they are old when they maintain thele Opinions, but were they not young when they took them them up? And why should they prefer the Judgment of their own Youth, to that of a later Generation? Is it such an advantage to stand first up-on the Roll of Time? Or does Sense and Understanding wear put the farther a Line is continued? That a succeeding Age is born with the same Capacity with the former, that it may use the same Industry cannot be deny'd: Why then should we be barr'd the Privilege of our Fore Fachers? Why may we not Pronounce upon the state of Truth, upon the Decency of Custom, and the Occonomy of Life, with the usual Liberty? Is Humane Nature improved to the utmost, or was Infallibility the Gift of those before us? If not what harm is it to chuse for our selves. Why should we be servilely ty'd to their Reafon, who used the Freedom of their own? Those who come last, seem to enter with Advantage. They are Born to the Wealth of Antiquity. The Materials for Judging

are prepared, and the Foundations of Knowledge are faid to their Hands; why then may they not be allowed to enlarge the Model, and Beautific the Sructure? They View in a better Light than their Predeceffors, and have more leifure to examine, to polify and refine. Befides, if the Point was try'd by Antiquity, Antiquity would lofe it. For the prefent

Antiquity would fole it. For the present Age is really the Oldest, and has the largest Experience to plead.

Entrop. If you please I'll go on to a third Misfortune incident to Old Age, and that is Coverbushes. This, I confess, looks like so great a Paradox, that nothing but matter of Past could force me to believe it. Thave less Time to stay in the World, and less Capacity to enjoy it; therefore I must love it better than ever: What fort of Reasoning is this? To what purpose should a Man grasp to hard when he can take the least hold? Why should he make himfelf uneafy with foill a Grace? Who could imagine that Appetite should thus exceed Digestion, and that the Age of Wisdom should make so preposterous a Judgment? If there were any just fears of Poverty, or the Provision was moderate, twas something. Fore fight and Frugality are good Things. But also!

Coverous resident Reopte is often unfur-

Phil. Had you thought fit, I could have liked a Reason upon the Casse, as well as

a Declamation upon the Effects.

Duropt To fanisfic you, I'll give you my Conjecture; You know Age is not vigo. rous enough for Bonness and Hatiguing 'Tis no Pime to work up am Estatein, or to repair a Misadventure. A strain in an old Man's Forcune, like one in his Limbs, is feldom our grown. And where Labour is impracticable, and Recovery despaired of Parlimony has the better Colour Old Persons are apt to dread a Misfortune more than others. They have observed how Prodigality is punished, and Poverty neglecteck: These Instances hang like Executions before them, and often fright them into the other Extream. They are fenfible their Strongth decays and their Infirmities encrease; and therefore conclude their Supplies should encrease too. They are best acquainted with the Uncertainty of Things, and the Deceitfulness of Persons. They know People won't do their Duty out of meer goods will, that Observance must be purchased, and that nothing Engages, like Interest and Expectation. Now the natural Diffidence, and Anxiousness of Age, is apt

to be over-apprehensive of an Accident, and guard with too much Concern. Their Blood grows cool and dispirited; And unless they relieve themselves by generous Thinking, they'll be in danger of falling into excessive Cares, unnecessary Provisions, and little Management. I have now laid the hardest of the Case before you. These are the worst Diseases of Age; And yet not so formidable neither, but that I'rudence and Precaution may prevent them.

Phit. I hope to too. However your Inference from the decay of Constitution, does not please me; Because, I doubt, there is something more in it than what

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Eutrop. Pray what do you mean?

live so long till he wants Spirits to maintain his Reason, and to Face an honourable Danger. Some People will undertake to Bleed, or Fast a Man into Cowardice. Now if this may be done, the Consequence may be untoward. For the disadvantages of Age seem no less than either of these Experiments. This Thought has sometimes made me uneasy. For what can be more wretched than to survive the best part of our Character, and close up our Lives in Disgrace?

Eutrop. A Concern so generous as yours needs not fear the Event. Resolution lies more in the Head than in the Veins. A brave Mind is always Impregnable. True Courage is the Result of Reasoning. A just Sense of Honour, and Infamy, of Duty and Religion, will carry us farther than all the Force of Mechanism. The Strength of the Muscles, and the Ferment of the Humours, are nothing to it. Innocende of Life, and Consciousness of Worth, and great Expectations, will do the Business alone. These Ingredients make a richer Cordial than Youth can prepare. They warm the Heart at 80, and seldom fail in the Operation. Socrates was advanced to the common Period of Life at his Tryal. But the Chilness of his Blood did not make him shrink from his Notions. He acted up to the height of his Philosophy, and drank off his Hemlock without the least; Concern. Eleazar, a Jewish Scribe, was an older Man than he, and yet behav'd himself with admirable Fortitude under Extremity of Torture. (Maccab. N St. Ignatius and Polycarp were Martyrs after 80, and as fearless as Lions. In Military Men Instances of this kind are numerous; though I don't think Courage altogether so well try'd in a Field, as at a Stake. Fhil.

Phil.

Phil. The Reason of your Opinion.

Europ. Because in a Battle, the encouraging Musick, the examples of Resolution, the universal Tumult, will scarcely give a Man leave or leisure to be a Coward. Besides, the hopes of Escaping are no ordinary Support. Of this we have a famous Instance in Mareschal Biron. No Person Living could be braver in the Field than He. And when he was afterwards Tryed for Treason, his Spirit seem'd rather too big than otherwise. He used the King roughly, and out-raged his Judges, and appear'd fortisted at a wonderful rate. But when Death came near him, and he saw the Blow was not to be avoided, he sunk into Abjection; and dyed much to the disadvantage of his Character.

Now as to outward Appearance, the Case of Martyrdom is the same with that of the Duke of Biron's, and oftentimes much harder. Here is the certainty of Death, the Terror of the Execution, and the Ignominy of the Punishment. And besides all this, leisure and cool Thoughts to contemplate the Melancholy Scene. In earnest, these are all trying Circumstances, and make the disparity of the Proof very visible.

Phil. I can't deny what you lay. But tho' a Soldier can't distinguish himself so well as a Martyr, he may do enough to shew himself no Coward. If you please, let us have an Instance or two from the

Camp, to the Point in hand.

Eutrop. That you may a Hundred, were it necessary. I shall mention a few. To come to our own Times. The Basha of Buda, when it was last taken, was upwards of 70. But this did not hinder him from any Military Function: Like Atna, he was Snow a Top, but all Fire within. For after a noble Defence he dy'd fighting upon the Breach. The late Prince of Conde, the Duke of Luxemburgh, and Mas reschal Schombergh, were old Generals. For all that, upon occasion, they would Charge at the Head of the Army with all the Heat and Forwardness of the youngest Cavalier. In short, Courage is at no time impracticable. Providence has dealt more liberally with Mankind, than to make any Action necessary, which is Mean.

Phil. I am glad to hear it; You have reconciled me to Age much better than I was before. To deal freely, Cowardife makes a Man so insignificant, and betrays him to such wretched Practises, that I dreaded the Thoughts of it, If you please

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now.

now, let's go on to the Privileges of Ho-nour, and examine how the Claim is made out.

Eutrop. That Age has a peculiar Rights to Regard, is past dispute: Nature teaches it, Religion enjoins it, and Custom has made it good. And in my Opinion, the Reasons of the Privilege are very satisfactory. For

ctory. For

First, Old Age is most remarkable for Knowledge and Wisdom. When we first come into the World, we are unimproved in both parts of our Nature: Neither our Limbs, nor Understandings, are born attheir full Length, but grow up to their stature

by gradual Advances. —

Phil. So much the better: For if we were Infants in our Bodies, and Men in our Souls, at the same time, we should not like it. The Weakness, the Restraints, the Entertainment, and the Discipline of the first Years, would relish but indifferently: A Spirit of Age could hardly bear such Usage. Methinks I should be loath to Transmigrate into a Child, or lie in a Cradle, with those few Things I have in my Head.

Eutrop. You are safe enough. return : For the Reasons above-mentioned; Those who have had the longest time to furnish and improve in, must be the

wifest

wifest People; I mean, generally speaking, where Care and other Advantages are equal. Men of Years have feen greater variety of Events; have more Opportupities of remarking Humours and Interests. Who then can be so proper to draw the Model, of Practife, and strike out the Lines of Business and Conversation? The History of themselves is not unserviceable. The Revolutions at Home will open the Scene in a great Measure. Thus they may trace their Actions to the first Exercises of Reafon. This will hew them the Diftin-Ctions of Life, and the Complexion of every Period! How Novelty pleases, and In-And thus with feme regard to the diverfities of Circumftance; with fome Allowance for Cuffdin and Government, for Fortune and Education, for Schand Temper; they may give probable guidlenanthe Workings of Humane Nature: They may reach the Meaning, and enterpret the Beautiful Control of the Meaning, and enterpret the Beautiful Control of the Meaning, and enterpret the Beautiful Control of the Meaning, and enterpret the Beautiful of the Meaning of the haviour, and Calculate the Passions of those they converse with. These Lights will almost force a Prospect into the Heart, and bring the Thoughts into View. This Advantage is of great Use, Itchelps us to Discover, and to Please; It directs us in our Application, and often prevents us from doing, or receiving an Injury. Far-M3 milither;

ther; Old Persons have the best Opportunities for reviewing their Opinions, and bringing their Thoughts to a second Test. For trying what they took upon I rust, and correcting the Errors of Education. And thus their Judgment becomes more exact: They may know more Things, and know them better, and more usefully than others. This will appear farther by considering

A fecond Advantage of Old Age; and that is, freedom from violent Passions. This Advantage is partly the effect of Conviction and Experience. The Danger is considered better, vand, the Indecency more discover'd then formerly. The Con-Rivuilon likewise contributes its Share. The Current which Blood moves more gently, and the diestor the Spirits abote. Change makes the Mind more absolute, and the Countils of Reason better regarded. The Object and the Paculty artealier parted.

And thus the excelles of Anger and Delire
grow less intemperate. Whereas younger People, as they are apt to contrive amils, to they often fail in the Execution. Their Profect is too short for the one, and their Passions too strong for the other. Either they are impatient to wait, or purity too far, or divert too foon; And thus the Defign often miscarries. But Age views the Undertaking on all Ades, and makes fewer Omissi-

Omissions in the Scheme: It computes more exactly upon Hopes and Fears, and weighs Difficulty and Success with better Judgment. Now Men have Temper to stay for the Ripeness of Things; they don't over-drive their Business, nor fly off to unseasonable Pleasure. They can attend with Patience, and hold on with Constancy. In short, this is the time in which the Mind is most Discerning and Dispassionate; furnished with the best Materials for Wisdom, and best dispoled to use them. For these Reasons Men of Years have generally been thought the most proper to preside in Councils, and to have the Direction of Assairs. Aristorle, as I remember, observes, that odds in Understanding feems to give a natural Right to Command. Corporal Force is a Ministerial Talent, and ought to be under Government. If this Privilege needed Prescription; we have all the Advantage of Time and Place. Age has fet at the Helm so long, that the Name of Office and Authority is derived from thence; Witness the Jewish Elders, the Spartan Tegeria, the Roman Senate, and the Saxon Aldermen, Not, but that younger People were sometimes join'd in the Commission. This Favour was sometimes earlier bestowed, either as a Reward to extraordinary Merit, or indulged to Quality, for Discipline and Improvement. Matters of Moment especially should be managed with Conduct and Temper; brought under the best Regulation; and put into the wisest Hands. 'Tis true, Order and Right must not be disturbed; but where there is Liberty to chuse, Age has the clearest Pretences, and stands fairest for the Honour. There is a great Deserence due to the Judgment of Years; their bare Affirmation and Authority should have its weight; especially when they Pronounce upon their own Experience and Employment. Here the Incompliance of our Reason ought to be suspected, and nothing but Evidence should make us dissent.

upon their own Experience and Employment. Here the Incompliance of our Reafon ought to be suspected, and nothing but Evidence should make us dissent.

3/y, Old Persons deserve a more than ordinary Regard, because their Personmances are supposed to have been more than ordinary: When nothing to the contrary appears, Justice as well as Charity will Report kindly, and conclude in favour of another. In such Cases we should vour of another. In fuch Cases we should presume People have understood their Opportunities, and managed their Talent, and their Time to advantage. Upon this equitable Supposition 'twill follow, That those who have lived longest, have done most Good. And is it not reasonable that Returns and Benefits should keep a Proportion; and that those who have obliged most,

most, should receive the fairest Acknowledgment? Old Perlons have been upon Duty a great while, and served the Publick upon many Occasions. They are the Veterans of the State, and should be particularly confider'd. The Reasons of Order and Discipline, and Merit, require no less. And since Power must be kept in a few Hands: Since Property won't reach a general Distribution; since They can't be all gratified with Offices and Estates, let

them be paid with Honour.

Methinks their very Infirmities look not unhandlomly. They carry something of Dignity in them, when well understood. They are not to be wholly attributed to the Force of Time: But partly to their generous Labours, to that constant Fatigue of Business, to that Expence of Thought and Spirits, for the Publick Advantage. Let not the Alterations in their Person be meerly thrown upon Age, and refolved into Decay. Let's rather confider them as honourable Scars, Marks of Hardthip and repeated Action, in the Service of their Country. Under this Notion they'll shine upon the Understanding, and move more for Respect than Pity. I might now assign a Reason of a lower kind to the same purpose. And that is, meer Decency and Breeding, and good Nature, bluoding abore: The no day comes but

should make us respectful to Age. An old Man must shortly take his final Leave, and imbark for a Foreign Country; And therefore should be treated with the Ceremony of a departing Friend. We should do something to shew that we are loath to lose him, and wish him happy in his Removal. Besides, something of Regard is due to his Condition: We should divert the Sense of his Declention, support his Spirits by Observance, and keep him easy by obliging Behaviour.

Phil. I confess, I think you have done some Justice to Age: You have proved its Privileges, and settled the Preserence, upon Grounds not unsatisfactory. But supposing the young People should not do us Right, can't we relieve our selves with-

out standing to their Courtesy!

Eutrop. Yes; There are two Things will do us a Kindness. First we may consider, that the Declensions of Age are commonly very gradual. Like the Shadow of a Dial, the Motion is too flow for the Eye to take notice of. Could the Decays in whe mark'd through all their Fragress. in us be mark'd through all their Progress, Life would be more uneasy. But a Man looks at Night, as he did in the Morning. He does not see that when he is past his Prime; his Vigour is perpetually wearing off, that the Blood grows less florid, and the Spirits abate: That no day comes but impairs the Strength, and cramps the Motion, and tarnishes the Colour, and makes us worse for Service and Satisfaction than we were before. But our Senses are not fine enough to perceive the Lessening, and fo all goes tolerably well If we were thrown out of our Youth, as we are sometimes out of our Fortune, all at once; it would fen-fibly touch us. To go to Bed at Thirty, and rife with all the Marks of Eighty, would try one's Patience pretty severely. But we walk down the Hill to very gently, that the Change of Situation is fearcely perceivel, till we are near the Bottom. Phis Advantage lies ready to our Hands. and wants little Improvementin But the other which remains, and is the moll con-Adea ble, depends upon Conduct evitaison

Entrop. Why, if we would enter upon Age with Advantage, we must take care to be regular and fignificant in our Youth. This is the way to make both the Mind and the Body more easy. I say the Body, for Intemperance antedates Infirmities, and doubles them. It revenges its own Excesses, and plunges us sooner and deeper in the Mire, than otherwise we should fall. He that would have his Health hold out, must not Live too fast. A Man should this band his Constitution, and not throw

away till he has done Living, if he can help it. Not to provide thus far is to betray our Senses, and prove false to the Interest of Ease and Pleasure. And as to the Mind, a well managed Life will be of great Service. Such a Person will be more disengag'd from the Entertainments of Sense, and not miss his Youth so much as another. He won't be troubled with impracticable Wishes, but Strength and Defire will fall off together. The Powers of Reason will improve by Exercise; and he that has govern'd a stronger Appetite, will easily govern a weaker. In thore, if we would be well provided we must be gin betimes. Habits of Virtue, and handsom Performances, are the best Preparatives. Lets lay in a stock of good Actions before-hand. These will secure our Credit without, and our Reace within. Are the spaces of Life not ill fill'd up? Is the World the better for us Have we any ways answer'd the Bounties of Providence, and the Dignity of our Nature? These Questions well answer do will be a strong Support to Age; they'll keep off a great part of the weight of it; randmake a Man's Years sit easy upon him. The Mind has a mighty Influence upon the Body; and operates either way, according to the quality of Reflexion. The diforders

orders of Passion or Guilt, enslame a Distemper, envenom a Wound, and boil up the Blood to a Feaver. They often baffle the Vertue of Drugs and the Prescriptions of Art. On the other-hand; When the Review pleases, when we can look backward and forward with Delight; to be thus satisfied and composed, is almost a Cure of it self., Tis true, a good Conscience won't make a Man Immortal.
But yet the quiet of his Mind often keeps him from wearing out so fast. It smooths his Passage to the other World, and makes him slide into the Grave by a more gentle and insensible Motion. And when the Body is shaken with Diseases, when it bends under Time or Accident, and ap--pears just sinking into Ruine; 'tis sometimes strangely supported from within. The Man is prop'd up by the Strength of Thought; and Lives upon the Chearfulness and Vigour of his Spirit.

Even Vanity, when strongly impress'd, and luckily directed, will go a great way. Thus Epicurus in Tully tells us, that the pleasure of his Writings, and the hopes of his Memory, abated the sharpness of his Pains, and made the Gout, and the Stone,

almost sleep upon him.

Phil. Epicurus had a strong Fancy: Though I must own that pleasant Retrospections, spections, and easy Thoughts, and comfortable Presages, are admirable Opiates: They help to asswage the Anguish, and disarm the Distemper; and almost make a Man despise his Misery. However I'm still a little concern'd that I must go less and less every day, and do the same things over again with abatements of Satisfaction. To live only to Nurse up Decays, to feel Pain, and wait upon Diseases, is somewhat troublesom and insignificant.

Eutrop. Pardon me there! Not infigni-

ficant, if it should happen so.

To bear Sickness with Decency, is a noble Instance of Fortitude. He that Charges an Enemy does not shew himself more brave, than he that grapples handsomly with a Disease. To do this without abject Complaints; without Rage, and Expostulation, is a glorious Combat. To be proof against Pain, is the clearest Mark of Greatness: It sets a Man above the dread of Accidents. 'Tis a State of Liberty and Credit. He that's thus fenced, needs not fear nor flatter any thing. He that distinguishes himself upon these Occasions, and keeps up the Superiority of his Mind, is a Conqueror, though he dyes for't; and rides in Triumph into the other World. And when we are engag'd in these honourable Exercises, and proving the

the most formidable Evils to be tolerable; are we Inlignificant all this while 3 Thus to teach Resignation and Greatness, and appear in the heights of Passive Glory, is, I hope, to live to some purpose. Other Performances, I grant, are more agree-able; but possibly none more useful. Besides every one has not this Tryal. Sometimes the Senses are worn up, and the Materials for Pain are spent, and the Body is grown uncapable of being pleased, or troubled in any great degree. To relieve you a little farther; give me leave to add, That the more we fink into the Infirmities of Age, the nearer we are to Immortal Youth. All People are Young in the other World. That State is an Eternal Spring, ever fresh and flourishing. Now to pass from Midnight into Noon on the sudden: To be Decrepid one minute, and all Spirit and Activity the next, must be an entertaining Change. Call you this Dying? The abuse of Language! To fly thus swiftly from one Extream to another; To have Life flow in like a Torrent, at the lowest Ebb, and fill all the Chanels at once; This must be a Service to the Case in hand. For this Reason old People will go off with advantage. At their first arrival they seem likely to bemore senfible of the difference. They feem better prepar'd

prepar'd to relish Liberty, and Vigour, and Indolence, than others. The Hard-ship of their former Condition rewards its own Trouble. It burnishes their Happiness, and awakens the Mindoto take hold of it. Health after Sickness, and Plenty upon Poverty, gives double Pleasure.

In short, Philebus to be affraid of growing Old, is to be affraid of growing Wife, and being Immortal. As if we could be happy too foon! Pray what is there in this World to make us fond of? None yet! were ever fully pleased with it. If the the Publick Interest was generally pursued, and Men did their best to make each other happy, it would not do. Our Ideas of Satisfaction can meet with nothing to answer them. And as long as Fancy outshines Nature, and Thoughts are too big for Things, we shall always be craving. I could draw up a Scheme of Happinels, if I could have it as eafily, that should Mortifie the most fortunate Ambition; kill Alexander with Envy, and make Ca-Sar pine away at his own Littleness And do we imagine God would make an Appetite without an Object? Must we be always wishing for Impossibilities, and languish after an everlasting Nothing? No, Philebus, the Being of Happiness is more

more than a Dream. There are Enter-tainments which will carry up to Desire, and fill up all the Vacancies of the Mind. But these Things are not to be met with here. One would think we should be glad to go upon a farther Discovery; and that Curiofity should almost carry us into the other World. Happinels is fure well worth our Enquiry would not try the most unknown Paths in search of so noble an Object? Who would not look into all the Regions of Nature a travel over the Sky, and make the Tour of the Uni verse? And can we then be forry to see our Voyage fixt, and start back when we are just Embarking? This is to be overfund of our Native Country, and to hang about Life a little too meanly me doidw

Phil. I thank you. I perceive my Apprehensions were unreasonable. Age has no such formidable Aspect, as I supposed. I am now convinced, that if the other parts of Life have been well managed, this will prove tolerable enough.

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PIEASTIRE.

Hat Pleusare, pregistly consider'd, is an Advantage, must be granted by the most severe Philosophy: 'Tis the principal Intendment of Nature, and the fold object of Inclination. Every thing Good, is so far desirable. And why is ic fo? Becaufe it affords a Satisfaction to him that has It. The only Reason why Being, is better than Not Being; is because of the agreeable Perceptions we have in the finft, which are impossible in the latter. With out Pleasine either in Hand, or in Remain-Ar Life is no Bleffing, nor Existence worth the owning. Were I fure never to he pleased, my next Business should be to anniels my felf, and pray for Annihilation. For if I have nothing which delights me in my Being, the very Sense of it must be unacceptable; and then I had better be without it. He that can prove himself Something, by no other Argument than Pain, will be glad to be rid of the Conclu-Moh. For to suppose that Misery is preferable to Not Being, is, I believe, the wildest

est Thought that ever entred the Imagination. A very short Fit of Torture, and Despair, would convince the most Obstinate: Now though there are Degrees of Happiness or Milery, there is no Middle between them. A Man must feel one or the other. That which some Philosophers call Indolence, is properly a State of Plea-Sure. For though the Satisfaction may be somewhat Drowsy, yet, like the first approaches of Sleep, it Arikes smooth and gently upon the Sense. To return; itis Pleasure, which is the last and farthest Meaning of every reasonable Astion. Tis upon this Score that the Husbandsman Lat bours, and the Soldier Fights; and all the Hazards and Difficulties of Life are undergone. Wealth and Honour, and Power, as Topping as they feem, are but Ministerial to Satisfaction. They are supposed to furnish a Man's Person, and fix him in a Place of Advantage. They feed his Appetites, and execute his Will, and make him valuable in his own Opinion, and in that of his Neighbour's. Thele Services they promise at least, which makes them fo earnestly desired: 'Tis Phasare which reconciles us to Pain. Who would fubmit to the Nauseousness of Medicine, or the Torture of the Surgeon; were innot for the Satisfaction of receiving our Litable and

and our Health? Pleasure is pursued where it seems most renounced, and aimed at even in Self-denial. All voluntary Poverty, all the Discipline of Pennance, and the Mortifications of Religion, are undertaken upon this View. A good Man is contented with hard Diage at present, that he may take his Pheasure in the other World. In thort, To dispute the Goodness of Pleasure, is to deny Experiment, and contradict Sensation, which is the highest Evidence.

But there needs no more to be faid in recommendation of Pleasure. The greatest danger is, least we should value it too much. The Season, the Object, and the Proportion, are all Circumstances of Importance: A failure in any, of them spoils the Entertainment. Morthan buys his Satisfaction at the Expense of Dury and Discretion, is sure to over purchasely When Virtue is sacrificed to Appetite, Repentance must follow, and that is an uneafy Pallion. All unwarrantable Delights have an ill Farewel, and destroy those that are greater. The main Reason why we have Restraints clap'd updoidsy is because an unbounded Liberty would undo us... If we examine Religion, we shall and few Actions forbidden, but bottouch essware naturally prejudicial to Health, to Readon, or Society. The Heathen and

then Philosophers, excepting some few the Cyrenaicks, and Epicureans, were all agreed in the folly of forbidden Pleafure They thought the very Question scanda ous; and that it was in effect to dispute. whether twere better to be a Min, or a

The general Division of Pleasure, is into that of the Mind, and the other of the Body dy. The former is the more valuable upd on leveral Accounts. I shall mention some

of them. 15. The Caules of these Satisfactions

are more reputable than the other. Corporeal Reasures are comparatively Ignoble. They seem sounded in Want and Imperfection. There must be something of United in eafiness to introduce them, and make them When the Pain of Hunger is welcom. once over, Eating is but a heavy Entertainment. The Senies are fond of them for mean that they fcarce reliff any thing, but what they Beg for: But Rational Delights have a better Original. They foring home noble Speculations, or generous Actions; from Enlargements of Knowledge, or Inc stances of Virtue; from something which provement. and Greatness, and Improvement.

21. The Satisfactions of the Mand are more at command. A Man may think of

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of a handsom Performance, or a Notion, which pleases him at his leifure. This Enter tainment is ready with little Warning or Expence. A thort Recollection brings it upon the Stage, brightens the Idea, and makes it shine as much as when 'twas first stamp'd upon the Memory. Thoughts, take up no Room. When they are right, they afford a portable Pleasure. One may Travel with it without any trouble, or Incumbrance. The Case with the Body is much otherwise. Here the Satisfaction is more confin'd to Circumstance of Place, and moves in a narrower Compass. We cannot have a pleasant Taste or Smell, unless the Object and the Sense, are near toges ther. A little Distance makes the Delight withdraw, and vanish like a Phantosm. There is no Perfuming of the Memory, or regaling the Palate with the Fancy. 'Tis true, we have some faint confused Notices of these absent Delights, but then 'tis Imagination, and not Sense, which giveth it. I grant the Ege and Ear command farther, but still these have their Limits. And besides, they can only reach an Object Pre-Mind, by a fort of natural Magick, raises the Ghost of a departed Pleasure, and makes it appear without any dependence upon Space, or Time. Now the almost Omnipresence

prefence of an Advantage, is a Citcumstance of Value, it gives opportunity for Use and Repetation, and makes in to much the more one's own.

kind than the other. They belong to be lings of the highest Order. They are the lings of the highest Order. They are the lines of the Deity. Now God knows the choicest Ingredients of Huppiness. He can command them without Difficulty, and compound them without Difficulty, and compound them to Advantage. Ornelpotence and Wisdom, will certainly surrish out the richest Marcrials for its own Contentment. Tis natural for every Britante Satisfactions within Thought and Power. Since therefore Contemplation is the Delight of the Delig, we may be used the Flower and Exaltation of Blue, dies mothe Operation of the Mind.

To go no higher than the Standard of Humanity. Methinks the Substantions of the Mind are of a brighter Complexion, and appear with a diffinguithing Greathers. There is anothing of Hurry and Mistingis in them. The Perceptions are all clear, and stay for Perusal and Admiration. The Scene is dress dup like a Triumph, the Fancy is Illuminated, and the Shop marches on with Dignity and State. If the Senses have

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any Advantage, it lies in the Strength of the Impression. But this point may be fairly disputed. When the Mind is well awaken'd, and grown up to the Pleasures of Reason, they are strangly affecting. The Luxury of Thought, seems no less than that of the Palate: The discovery of a great Invention, may be as moving as Epicurism. The Entertainments of Plato were as highscason'd, as those of Apicing. And Archimades, by his Behaviour, seems to have passed his time as pleasantly, as Sardanapar Im. The Charms of Authority, made Care aver, that Old Age was none of the most undiverting Periods of Life. And in all likelihood the Victory at Phursalia, transported Cafar beyond all the Delights of the Roman Court. 100) stole 10 sonis

The Senses seem not to be built strong enough for any great Force of Pleasure. A sudden Excels of Joy has sometimes prov'd Mortal. Tis as dangerous as Gun-powder, charge too high, and you split the Barrek It stathes too hard upon the tender Organ, and stupisses more than pleases. To look upon the Sun strikes us blind. Thus a glorious Appearance from the other World, has often over-set the best Men. Nature sunk under the Correspondence, and was too weak to bear the Lustre of the Object.

The Body was not made to be Matter in this Affair, This may appear from Self. denial, which has a mixture of fomething agreeable. Tis a Pleasure to refuse one To arrest an importunate Appetite, to hlence the Clamour of a Passion; and repe an Assault upon our Virtue, is a noble Instance of Force, a handlom proof of Temper and Discretion. A brave Mind must
be entertained by surveying its Conquests,
and being conscious of its Soveraignty.
And thus by frequent Resistance, and generous Thinking, the Forbearance grows
an Equivalent to Fruition. And that which at first was almost too big for Opposition is at last too little for Notice. These S tisfactions of Restraint, are a fair proof of the Distinction of Soul and Body. And that we are made up of lomething greater than Matter and Motion. For that Atomes should Discipline themselves at this rate. check their own agreeable Progress, and clap one another under Hatches; is very unconceiveable. Atomes don't use to be so cross as this comes to. Pleasure, of what kind soever, is nothing but an Agreement between the Object and the Faculty. This Description well applied, will give us the true Height of our selves, and tell us what size we are of. If little Things will please us, we may conclude we are none of the

biggest People. Children are as well known by their Diversions, as their Stature. Those Satisfactions which require Capacity and Understanding to relish them, which either suppose Improvement, or promote it, are of the better fort. On the other side: To be pleased with Gawdiness in Habit, with Gingles and salse Ornament in Discourse, with antick Motions and Postures, is a sign that the Inclinations are trisling; and the Judgment vulgar and unpolished. There should be some what of Greatness and Proportion, and Curiosity in Things, to justifie our Appetite. To be gain'd by every little pretending Entertainment, does but shew our Meanels.

'Tis some what surprising to observe how easily we are some times engag'd, and one would think, when we were least in Humour. For the purpose. Here's a Man that has lately buried his only Son, and is embarrass'd with Debts and Disputes in his Fortune: How comes it about that he is so airy and unconcern'd on the sudden? No longer ago than this Morning, he was extreamly sensible of his Missortune; what has made him forget it in so short a time? Why nothing, but he is just chop'd in with a Pack of Dogs, who are Hunting down a Hare, and all Opening upon the View. The Man needs no more to change his Passions.

This

This Noise has drown'd all his Grief, He is Cured and made Huppy Estempore And if it would last, twee forgothing. Bureles, tis quickly over. Tira Happines with out a Fond: Tis no more man a little mantling of the Spirits upon furting: A Childin Exultation at the Larmony of a Ratthe It proceeds not from any thing rich or folid in Nature: Tis meet Leviev of Mind, which inatches him a little from his Milery. The Caule of the Intermillion is uncreditable. The Entertainment is not big enough for the Occasion. Tistrue, the trouble is remov'd, and so far the Point is gain'd. But then the Satisfaction is lo Feotastick and Feaverish, that the Cure it self is an ill Symptom, and almost worse than the Differe, Upon the whole, I think, we ought to be concern'd, that such Trifles can provoke our Appetite. And that we may be tols'd from one State to another, by lo weak a Motion. The truth is, as we manage the Matter, our Diversions are oftentimes more uncreditable than our Troubles. However, fince Health is kept up, and Melancholy discharg'd by these Amusements, they may be tolerable enough within a Rule. But to pursue them with Application, to make them our Profession, and boast of our Skill in these little Mysteries, is the way to be useless and ridiculous.

The Being of Pleasure, as things stand at prefent, is very Precarious. Not to mention any other Inconvenience, it lies terribly exposed to the Incursions of Pain. And when thele two Parties happen to meet, the Enemy always gets the bet-Pain is a strange domineering Perception. It forces us into an Acknowledgment of its Superiority! It keeps off Satisfactions when we have them not, and destroys them when we have them. The Prick of a Pin, is enough to make an Empire infipid for the time. The End of Pleasure is to support the Offices of Life; To relieve the satigues of Business; To reward a Regular Action, and encourage the Continuance. None are allow'd this Privilege, but such as keep within the Order of Nature. Is true, it becomes the Greatiles of the Deity, to work by the most comprehensive, unvariable Methods; and therefore Satisfaction is tyed to certain general Laws, which it is in the liberty of Man to abuse. And when this happens, the Force of the first Decree is not inspended. God does not think fit to alter the Course of Nature, and break through a Chain of Causes, to punish every Mismanagement. The Senses turn upon Capacity and Proportion, not upon Justice and Property. For instance, He that steals a Dinner may taste it as well, as if it had been his own. If things were otherwise, Virtue would have no Tryal. let every one take heed, not to make bold with the Divine Establishment, nor Riot in the Liberalities of Providence. All Excesses and Mifapplications are Usurpations of Pleasure, and must expect an after Reckoning. A Man will be fure to pay for them in Repentance, or something worfe.